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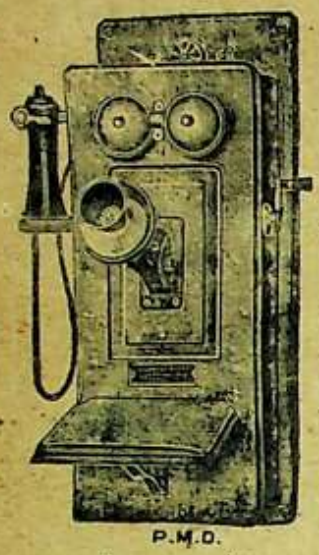

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine "knowledge is the highest and the noblest."—*Manu.*

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THE HINDU POLICY OF NON-ANNEXATION.

(By Professor Bal Krishna M.A., F.S.S.)

II

Principles underlying Non-Annexation.

We will now proceed to discover the basic principles which underlay the golden policy of non-annexation preached and observed by the Hindus from time immemorial. The first that prominently present themselves and which, in fact, formed the rocky foundation of the social and political structures were contentment within and justice without both in individual and national acts. Without going into details, we will immediately proceed to relate two anecdotes from the Jatakas to show the working of these principles in the political life of the ancient Hindus.

(a) The story of the Bodhisatta refusing to offer resistence to the invading king of Koshala has been referred to before. The cause of this self-abnegation can best be put in the words of the Jataka.

"I want no kingdom that must be kept by doing wrong," said the king.

"Do nothing at all. Open the gates of the city."

The orders of the king were reluctantly obeyed, and the gates were flung open. Then inrushed the invading soldiers, and maddened with unexpected success they maltreated, nay even tortured the unresisting king and his courtiers. However, they

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soon repented, restored their gains to the lawful owner and withdrew to their own dominions.

(b) Again, the Jatakas Nos. 228 and 467 relate the story of a king of Benares who "was given over to the desire of riches, lust of the flesh, and greed of gain." To him were shown prospects of an easy conquest of the three kingdoms of Uttar Panchala, Indapatta, and Kekaka, but soon after his dreams crumbled to airy nothing. He was mightily annoyed at the loss of the prospective "lordship over the three cities" and long brooded over the mortifying thought of being shorn of great glory. It should be noted that the king was reprimanded by Lord Budha for cherishing the idea of even this lordship over the three cities :—

"O king! what if you were to get those three cities, could you wear four pairs of robes at once, eat out of four golden dishes, or lie on four state beds? O king, one ought not to be mastered by desire. Desire is the root of all evil; when desire is increased he that cherishes her is cast into the eight great hells, and the sixteen lowest hells, and into all kinds and manner of misery." The exhortation was then wound up with these characteristic stanzas :—

"A king that should subdue the whole world wide
The whole wide world up to the ocean bound,
With this side of the sea unsatisfied.
Would crave what might beyond the sea be found.
Crush your desires, and little want, not greedy all to win :
He that is like the sea is not burnt by desire within,
But like a cobbler, cuts the shoe according to the skin."

Jatakas Vol. IV, P. 108.

The modern political philosophy, though developed after Titanic struggles, world-wide revolutions and written in the blood of Martyrs, cannot offer a better explanation than the one enshrined in the Hindu political science. The so-called uncivilised Hindus had completely realized in those early days which are justly regarded as pre-historic so far as European history is concerned, the ruinous evils of a foreign domination in a conquered country. They had therefore begun to respect most reverentially the rights, liberties, religious ideas, customs, laws, social and political institutions of other nations. Hence they definitely and unequivocably stated in their law-codes the principles that :—

(a) Exactly the same set of rules should be observed by the conqueror in governing the newly conquered territory as in his own dominions. (Yagyavalkya).

By this means adds the famous commentator, Vigyaneshwara in his Mitakshara commentary, the king obtains a sixth portion of the religious merit of his subjects. In almost every book of polity it has been clearly laid down that a king thoroughly caring for his people according to the injunctions of political science (Niti) receives one sixth credit of all the virtuous actions of his people, while one receiving taxes and yet leaving his people uncared for, would suffer half the divine punishment meted out to his subjects for the sins comitted by them. (Yagyavalkya I, 335 ; 337 ; 343.)

(b) Yagyavalkya further lays down that the customs, laws and observances of families already current in the conquered country, should be thoroughly observed by the conqueror after his conquest.

The commentator's note upon this injunction, is strikingly original "When a foreign country comes under control," writes Vigyaneshwara, "its customs, laws, family usages etc., should not be made 'hybrid' by the introduction of the laws of the conquering state."

(c) The opinion of Katyayana on the point deserves to be written in letters of

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gold even in this democratic age It is an improvement on the institutes of Vishnu and appears to have been written with a view to contradict him :—

"The kingdom of even a vile or ignoble ruler should not be destroyed, because the new ruler not caring for the approval of the people has a tendency to do unjust acts."

Can the evils of foreign domination be more lucidly described than in the aphoristic words of Katyayna? Is it not strange that such noble and generous principles should have been preached and followed in those remote ages?

Even Kautilya who is a thorough advocate of Monarchical Imperialism which sometimes seems to verge on absolutism, and who appears to be the enemy of republican and democratic institutions, cannot tolerate foreign rule. He not only practically demonstrated this aversion to foreign domination by successfully expelling the Greeks from the Punjab, but has left us his valuable opinion on this important point in his famous work :—

"Foreign rule which is brought about by the seizure of a country from its king still alive, is characterised with the thought that—the country is not its own—hence the ruler impoverishes it, oppresses it by carrying away its wealth, treats it as a commercial article, and when the people cease to love him, he retires abandoning them to their fate." (XIII 2, English Edition, P. 395.)

Further on we read the opinions of two schools upon the question as to whether a diseased or a new king is better.

"My teacher says that a diseased king loses his kingdom owing to the intrigues of his Ministers, or loses his life, but a new king pleases his people by such popular deeds as the observance of his own duties, the act of bestowing favours, the remission of taxes, gift and presents to his people."

"No," says Kautilya, "a diseased king continues to perform his Royal duties as usual. But a new king begins to act uncontrolled as he pleases under the impression that a country acquired by his own might, belongs to himself. When pressed by combined kings for plunder, he tolerates their oppression of the country, or having no firm control over the elements of the state, he is easily removed." (VIII 2, English edition page 396.)

Such were the generous principles which formed the rocky foundations of the teachings of Hindu political savants, politicians, statesmen and monarchs of ancient India. The Smrities—Law Codes—seemed to have governed the conduct of the ruled and the rulers all along the known history of Hindu civilization. Their maxims were, in fact, looked upon as the result of never-aging wisdom handed down by divine sires and seers Consequently every care was taken to observe the injunctions of the law codes.

Even then, there must have occurred many instances of political actions contrary to the old established maxims. In the next section we have looked on the other side of the picture, and pointed out how far they prove or disprove the legal maxims of Hindu political conduct.

Annexation Permitted by Hindu Law.

Aggression, dethronement, extirpation have been allowed by several works on polity in the case of *ignoble kings*—rulers who instead of being protectors become oppressors of their subjects. It has been the immemorial maxim of Hindu law that the king is the maker of an age, that he is the origin of good and evil in this world, that he is the cause of setting on foot various customs, usages, and movements among his subjects and hence the famous formula :—"As is the king, so are the subjects." It was consequently laid down that in order to save the world from wickedness and a particular people from oppression and evil examples, powerful and virtuous kings should commence aggressive wars on the ignoble and tyrannical king, dethrone him and annex his territory to their dominions. The opinion of Vishnu has already been presented to the reader; but it is also confirmed by Sukra who has more clearly stated this principle :—

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"A virtuous king should take away both the kingdom as well as property of the rulers who do not act according to Niti or the dictates of political science." (Sukra 1,758).

Again "the kings who are devoid of morality and power should be punished like thieves by the king who is powerful and virtuous. Even petty rulers can attain excellence, if they are protectors of all religions, while great rulers become degraded if they destroy morality." (Sukra IV VII 845—48).

In the Utter Kanda of the Valmiki Ramayana, we are informed that one hundred high-souled anchorites led by the great saints, Bhargava and Chyavana, implored Rama to deliver them from the most oppressive rule of the demon-like king Ravana of evil ways, who was in possession of the Raudra weapon—the celestial arm conferred upon Ravana's saintly father by god Rudra himself. That god had also given him the boon that the fortunate possessor of that weapon so long as he held that dart in his hands, could not be destroyed by any creature. Rama for that reason advised his brother Shatrughna to invite Ravana for battle when the latter should be weaponless, because by reason of the boon, he could not otherwise be slain. Shatrughna challenged the demon-like king, when he was not possessed of the Rudra weapon, and at last killed him by discharging the Vaishnava arrow.

Ravana was sonless, hence Rama in anticipation of the coming victory and with the consent of the hundred saints who can be looked upon as representatives of the people of the kingdom of Madhuvana, had installed Shatrughna as king of that kingdom, so that after the death of that vicious and sinful king, the territory passed into the hands of the deliverer. (Chapters 73-88).

That the principles of non-annexation and the non-displacement of one dynasty by another had been violated, is made clear in the next chapter (82nd); where all the celestials headed by Agni and Rudra are represented as blessing Shatrughna and persuade him to implore boons for acheiving such a glorious victory. Hearing the words of the gods, Shatrughna placed his hands on his head and said :—

"Let this picturesque and charming city of Madhu built by celestials be my capital this is the only excellent boon that I can beg."

It is evident that Shatrughna had *no* legal title to rule in the newly conquered territory and hence he invokes the help of the gods and asks the kingdom as a divine boon and not one already his by right of conquest.

This ideal principle is, however, violated in the subsequent event recorded in the life of Rama. The *Gandharvas* were in those days ruling the beautiful, fertile and rich province running along the banks of the Indus. Rama is invited by his maternal grand-father *Yudhajita*, King of Kekayas to annex that prosperous and picturesque kingdom to his well-established territories and the carrier of this important message is no less a personage than Saint *Gargya* son of the most pious *Angiras*. *Bharata* leads an army into the territory of the *Gandharvas* accompanied by his two sons and the sage *Gargya*. After a long and terrible struggle he destroyed the hostile forces by discharging a most destructive weapon—by name *Sangharta* "the thorough Destroyer. This victory was followed by the foundation of two new cities in the Gandharva province and the installation of *Taksha* in Takshasila and *Pushkala* in Pushkalavati. *Bharata* with his sons spent full five years in subjugating the people and firmly establishing his new rule in their territory. (Chapter 114).

The sons of Bharata having been provided with kingdoms, once again we see that the virtuous Rama is represented as growing anxious to find out new lands for the two sons of Lakshmana to rule. He asks Laksbamana to find out a country where those two skillful warriors *might be established unobstructed* and where the establishment of a new kingdom *might not disturb the peace and happiness of other kings.* These

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words are clear enough to convey the idea that Rama wanted to appropriate and colonise some uninhabited parts covered with forests. But Bharata suggested that *Angada* should be established in the country of *Kurupada*—a higly picturesque territory, free from all thorns, meaning that it was very easy to conquer and rule that kingdom while *Chandraketu* should be placed upon the throne of the beautiful country of *Chandradyuti*. Both the countries having been soon brought under subjection, Bharata and Lakshmana accompanied the young princes, installed them upon their newly-won thrones and in every way assisted them in fulfilling the arduous duties of the state for more than a year. (Chapter 115).

Strong doubts have always been entertained by many writers with regard to the Uttarkanda being an integral part of the Valmiki Ramayana. Hence we can not place much reliance on the last two events It is, however, clear that the noble sentiments of non-annexation grew weak with the lapse of time, so that when these incidents were recorded in the Uttarkanda by writers of a later age, the ancient law was considered as no longer binding.

The study of the Jatakas is helpful in throwing some light on the question. It appears that the Kingdom of Benares was annexed by the various invaders as described in various Birth Stories of Vol. II-65; 71-2, 274 pages, and of Vol. III-9, 102-3, 112 pages. This annexation was, however, in many cases but temporary, because the kingdom was soon restored to its lawful rulers by the victorious kings. Vol. III, page 76.

It is also mentioned that the hostile king Ajatasatru was several times taken prisoner by the king of Benares, but was many times liberated, and restored to his dominions by the victor. Vol. II Para 274, Vol. III 9, 102-103, 112, 140, 290 pages.

The Jataka No. 506, Vol. IV, page 281 describes a war between the rulers of Anga and Magadha in which ultimately the King of Magadha was successful in capturing and slaying his royal foe and thus began to "rule over the two realms together."

Again, the Jataka No. 454 relates the story of Ten Slave-Brothers who "fierce and ferocious" by nature first slew their uncle the king and then proceeding on a conquering expedition "in three and sixty thousand cities they slew by the wheel all the kings and lived at Dvaravati dividing the kingdom into ten parts.

One cannot blind oneself to the indescribable sufferings, miseries and horrors which unavoidably attend wars In the ancient history of India, covering as it does thousands of years it would be nothing short of super-natural to suppose that indiscriminate slaughter, wholesale destruction, unlicensed enslavement and barbaric treatment of prisoners as well as of civilians did not now and then accompany wars. We learn from the Jataka stories that Vidudabha, king of Kosala to avenge the wrongs done him by the Shakyas, advanced against their country, but thrice he returned at the polite wish of Lord Budha. However, the fourth time "the master scanning the former deeds of the Shakyas perceived that nothing could do away with the effect of their evil doing. in casting poison into the river," and consequently he did not intercede Then King *Vidudabha* killed all the Shakyas beginning with babies at the breast, and with their hearts' blood washed the bench and returned. (Page 96 of Vol IV).

Another immortal description of these sufferings has been left us recorded by the victor himself. According to the testimony of that Royal penitent-Emperor Asoka for whom the Kalinga conquest was afterwards a matter of profound sorrow and regret. "One hundred and fifty thousand persons were thence carried away captives and one hundred thousand were slain, and many times that number perished." The conquest of the country previouly unconquered involves the death, slaughter, and carrying away captives of people" "That is a matter of profound sorrow and regret to his sacred majesty." (Rock Edict XIII).

The imprisonment and enslavement of such large numbers of the innocent civilian

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population, especially of women and children is quite unusual in Indian wars. It is more or less to be explained by the particularly harsh and cruel nature of Asoka himself. We are informed on the basis of Budhistic records by Fa Hian and H. Tsiang that in the begining of his reign, Asoka exercised a most cruel tyranny by establishing a hell for the torture of human beings. He placed there specially vast furnaces of molten metals, sharp scythes and various kinds of instruments of torture like those in the infernal regions with whose descriptions we are familiar in various books. At first, every criminal in the empire, whatever his fault, was consigned by the order of Asoka to this place of calamity and outrage; afterwards even those who were unfortunate to accidentally pass by the place were seized and destroyed. Further on we read a most appalling and repulsive account of the death of a man whose body was pounded in a mortar, till all the members of his body were mixed up together in confusion. (Fa Hian page 127 130; H. Tsiang Book VIII page 86-87.

Many of the above cases though records of actual events, will, for a long time to come, baffle all attempts to allocate them to certain chronological periods of Indian history. In the case of the last instance alone we stand upon the *terra firma* of known Indian history. All these instances embracing a long range extending from the prehistoric days of Rama to the historic age of Asoka, clearly point out that the high ideals of non-annexation were not *always* observed by the ancient Hindus. The law and ideal *occasionally* violated under the pressure of circumstances or personal predilections. Yet it is certain that the legal doctrine was persistently advocated by all law-givers, jurists and jurisconsults up to even as late as the 9th century, A. D when the Rajputs in their conquering expeditions, were acting contrary to the ancient doctrine in dethroning the lawful rulers and establishing new dynasties throughout the length and breadth of the country

It is, therefore, certain that with all the vicissitudes engendered by passions and personal predilections, the high ideals of non-annexation remained the bed rock of political creeds for ages together.

SANKSHIPT RAMAYANA.

(By Pr. K. Rama Pisharati, M.A.)

Having killed him, the long armed (Ram) burned him. And he (the latter) went to heaven (53).

Note here the epithet 'long-armed.' To realise the appropriateness of this epithet we must bear in mind that Kabandha had the longest arms and him it was that Sri Rama killed If Kabandha was long armed Sri Rama was much more so. We may pause here for a while and examine the theories of Valmiki as to the life here after. As can be gathered from the statements scattered about in the Ramayana it seems quite clear that Valmiki was a firm believer in some sort of life here after. This life the result though it is of the actions done while on earth is yet brought within the pale of its enjoyments only if the funeral ceremonies are properly conducted. As we have seen the two great ceremonies of the funeral service are the burning of the dead body and the giving of the oblation water. So long as these two services are not performed the soul of the departed will have to be hovering about in these regions. It was this conception that makes Sri Rama perform such services to his friends. When these ceremonies are properly con-

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ducted the soul reaches heaven and hence we find narrated in the next verse how Kabandha's soul reached its last resting place and how from there it gave out of his natural goodness guidance and advice to Sri Rama.

> And he from the ethereal regions spoke to Raghava thus: Go thou to the virtuous and the hospitable mendicant Sabari (54)

This Sabari is a lady born of low people. Herself very virtuous, she devoted herself to the service of the virtuous; but because she was of very low birth she could not render any active service. She made herself useful to the revered dwellers of the forest, by sweeping the paths and the dwellings, washing the vessels etc. In other words she played the part of the lowest menial and she did this for mere love's sake. Such species of work we seldom hear and such alone is the noblest kind of work. Well it was to such a lady as this that Sri Rama was directed. He knew her well enough and yet he did not disdain the prospect of seeking her help and this is very important. Living as we do under the trammels of the caste system we should naturally expect that Sri Rama, belonging to the proudest caste on earth, Kshatriya, would not have gone to her. This act of Sri Rama can be interpreted only in one way and that is on the supposition that the fetters of the caste system was then very flexible. Nobility of life and strict adherence to one's duty entitled a man to the highest respect from every one and hence we find Sri Rama at Sabari's poor but pure abode, Rama, the son of Dasaratha and the noblest Aryat In other words this fact is highly important from the point of view of the evolution of caste system.

> He, the destroyer of enemies, the worthy Rama went to Sabari and the son of Dasaratha was well honoured by Sabari (55.)

Here note the words used. They are to some extent repeated. In the first half we are told that Sri Rama goes to Sabari. Here he has two epithets tackled on to him. The significance of these consists in the emphasis that is laid on the dangerous nature of the way leading to the abode. In the second half the epithet used is 'Dasaratha's son.' As we have pointed out above, this is used to bring the extreme contrast between Sabari's and Sri Rama's position. This the son of the Imperial overlord of all India, Sri Rama is now the guest of this humble lady. This adds a tinge of colour to Sri Rama's character. The one characteristic that stands out prominent here is his great humility and modesty. Now the poet takes us to Sri Rama's meeting of Hanuman, a meeting which forms a turning point in the career of his fortunes. In other words this forms the precursor of his alliance with Sugriva, *i.e*, we enter the Kiskindha Kanda.

> On the banks of the Pampa, (Rama) fortunately came across the monkey Hanuman and through his words he reached Sugriva (56.)

This encounter, as it afterwards turned out was indeed very fortunate and the word 'ha' points to the prospective success of both for Sugriva and Sri Rama. We know the stoy well enough of the meeting of Sri Rama and Hanuman, the most heroic figures of the Ramayana The word monkey is used significantly as showing the *openness* on the part of Hanuman as compared with the double dealing of Ravana. I need not here dilate on how Hanuman convinced Rama and how the latter yielded to his request.

It is an interesting question who these monkey 'vanaras' are. This word is generally translated as 'monkeys'. We need scarcely say they are not the monkeys that we know and see around us. These must have been men, rational men like us, and much greater both physically and mentally who they are and why they are called 'vanaras' are questions very interesting to the students of the Ramayana. Though much critical ingenuity has been expended on this topic nothing substantial has come out of it, not even the semblance of a well reasoned theory. It is a knotty problem and we shall not waste our time in laying out vague and unsubstantiated theories. We shall here only once more emphasize the view that the vanaras are not mere brutes. They are rational beings. The

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question centres round this fact, under what category of the ethnographist's classification should we bring them? We know they make much of complexion and the cast of the face. We are told that sugriva takes a prfde in his golden colour. This is yellow colour. Well, does this mean that the vanaras are mongolians? The cast of their face also gives some colour to this view. If they are Mongolians they are not of native stock. They are emigrants, only they came earlier than some of the Aryans and that is why we find them mentioned in the south of India. Now the question is why they are called 'vanaras.' This word means 'or? men.' This naturally implies a question which we know is the result of a doubt. When the fair looking and handsome Aryans came into contact with these people, they were surprised to find such difference in their physical features, their social customs and manners. They remarked in contempt 'Are they men or beasts.' It is perhaps from this contemptuous remark, that these people earned their name, a name which was handed down by tradition. This is the view that we are inclined to take. But even here their tail defies us as it did Ravan and his mighty host. We shall for the present leave this topic and proceed.

> And the strong-armed Rama told unto Sugriva his (story) everything from the beginning, as it happened and, especially of Sita (57).

In this verse we are told that Sri Rama is narrating his story to a complete stranger, who has nothing in common with him for the two are not even of the same race, to a stranger who is living in secret and in hiding. Is Sri Rama justified to take this step to reveal himself and his fortunes to an unknown man? Some of us may be inclined to charge Sri Rama with a certain want of foresight. Ravana himself and his host of 'miserables' are, he himself has known, capable of anything. Still Sri Rama trusts the words of a stranger and divulges himself wholly and completely to another. How are we to explain this?

The case is after all not so bad as it looks. In the first place it is not difficult for a man of any perception to know one's mind. The face is the mirror of the mind and the careful observer is very seldom at fault in his choice. By simply looking at a person, one call tell whether he is good or bad, what his capacities are. Here then Sri Rama has only exercised his usual keenness of observation. Secondly he was not afraid of any trap. He knew the Raksasas and their tribes too well not to know at first glance. Again he also knew well enough himself and his strength. If the smiling and friendly exterior hides a false heart, he knows he is strong enough to take law into his own hands and to see that his foul mind does not work mischief and make profit of his ill-gotten knowledge. He was fully prepared for any emergency and it is quite in keeping with this view that the poet has used the word 'Mahabala.' Again he is directed thither by the (thirdly) virtuous Sabari and hence he need not fear any trap. Again it is common etiquette and absolutely necessary that when two parties are going to act in concert they must know each other very well and before Sri Rama could expect to know Sugriva, it is only gentlemanly to tell him something of himself and hence we find Sri Rama acting as we have seen him. Again, from the point of view of the art of poetry and the artist, Sri Rama could not be made to act otherwise. As it is, the action is beautiful in that this makes the poem very realistic. Sri Rama sinking in the ocean of sorrow is now catching at a straw and he cannot be expected to consider the pros and cons of the matter He hears from Hanuman that Sugriva can help him and like every other human being he rushes to him for help This is very natural. This view is tenable when we also remember that some time hence Sri Rama unjustly accuses Sugriva of perrfidy.

Thus we find that there is nothing unnatural or incompatible in the attitude that Sri Rama now takes up towards Sugriva. He lays bare his whole story and Sugriva nobly responds to it He can very well sympathize with Sri Rama for he is in the very same boat with him. Both are exiles for an unjust cause; both have lost their kingdom and its attendant pleasures, and both have lost their beloved wives. Naturally enough both can heartily and wholly

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sympathise with each other and so they enter into an alliance.

> And Sugriva the monkey having heard the whole (story of Rama) gladly made alliance with Rama in the presence of fire. (58)

Note the last phrase of the verse. They have for their witness the fire, the God of fire, and we know that the Aryans were to begin with the fire-woshippers, fire as conceived to be representing the sun. The importance that was attached to it in those primitive days is kept up even to-day. The Dravidians, or the aboriginal population, worshipped on the other hand the Goddess Earth, *i. e.* Mother Earth. These are interesting facts and are helpful in the determination of the Primitive Aryan's house. Because they are fire and sun worshippers, the Aryans are supposed to have come from a cold place, where life is impossible without the active help of these two. This is one turn in the wheel which was the Aryan home to the Arctic shores. Because no where else Earth is more bountiful than in India, the Dravidians are supposed to be the aboriginal population of India. Of course this nature's bounty has been the one cause of India's indolence and easy going life, and hence her degeneration.

But to return to our point. Sri Rama and Sugriva allied themselves in the presence of fire that is with the deity presiding in fire as their witness. To make such an oath binding on Sugriva also, it is necessary that he too should be a fire worshipper. In other words, he must have the same form of worship as Sri Rama's and the same Gods. That is more or less saying that both of them must be Aryas. But if we ticle to the view that we have put forth above, then the Vanaras, to account for this, must have been greatly influenced by the Aryan Civilization so much as to make them borrow from them their religion and Gods. Whatever that may be, the distinction between the Aryans and the Vanaras did not, at least at the stage at which we meet them, lie in religion but in something else. This fact also, if duly considered, will throw some light on the solution of the problem as to who these Vanaras are. We are however, inclined to think, that this distinction lay in racial and social difference.

In interpreting this verse the commentator unnecessarily makes (out) some unhappy suggestions, all tending to emphasize the one fact that Sri Rama was a divine being. If we accept this interpretation that would be more or less killing the noble character of Sugriva. His view runs thus: In the last verse there is the phrase "Sita yatcha visesatah" "and especially that of Sita". This he understands as meaning that Sri Rama desired his help in getting her back. With this in view, he connects the word "pritah" with 'parutva' in the verse we are now considering and then says Sugriva was glad to hear Sri Rama's story because he could through his help win back his kingdom. Thus the commentator makes him mean and worldly. The story of Sri Rama is such that it will draw tears even from beasts and even supposing that Sugriva was a veritable monkey—the monkey as we have them—even then to charge him with so much of selfishness is outrageous. Surely that was no time for gladness and Sugriva, I should think' must like other human beings have grieved over Sri Rama's sufferings. Even apart from these considerations, the structure of the sentence is such that the commentator is not justified in dragging this word "Prita" from its original place to some other. As it stands and nature demands this word must go with 'chakara'—the main predicate of the sentence. He is glad because he has got a companion in sorrow and so far as we have gone we are justified by this to understand that they have sworn eternal friendship—a friendship built upon mutual sympathy for similar wrongs. Hence in this verse we have simply to understand that they have become sworn firiends and in this, as is natural, Sugriva was very well pleased.

Besides its naturalness, interpurtation has a retrospective effect. In the last pada of the last verse the plain meaning is that Sri Rama also told him of the kidnapping of Sita Devi by the cruel Ravana. We cannot suppose that he here made a request that Sugriva

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must find her out. Sri Rama was perhaps under the impression that Ravana might have hid her in some nook or corner of Dandakaranya. Sugriva and his followers living thus in hiding in the forest might accidently have seen her and in that case he might tell him something of her whereabouts. In telling Sugriva of his misfortunes, Sri Rama's only object was simply to enlist his sympathy and thus gain his confidence. Sugriva was glad he had got a friend sailing in the same boat with him, a friend who could heartily sympathize with him. Then they vowed eternal friendship, and only after this do they begin to think whether any thing could be done for each other.

The same view becomes further supported in the next verse where Sugriva gives Sri Rama a brief sketch of his career. Without knowing anything of Sugriva, Sri Rama could not be supposed to ask for his help. Thus then Sri Rama tells in his woe the story of his sufferings. Sugriva forgetting his own sympathize with him and charmed with his openness and nobility offers eternal friendship. Like any other suffering mortal Sri Rama willingly accepts it, and their friendship is solemnised in the presence of the holy fire. The events follow one another naturally enough though quickly, and the whole thing has got that beautiful realistic touch. Not to lag behind Sri Rama, his friend, in nobility and openness would be the next aim of Sugriva and hence he lays forth to him the incidents of his unfortunate life.

> And then in full was narrated with loving sorrow by the king of monkeys for the sake of Rama the cause of her enmity.

Here note the phrase **प्रणयात् दुःयितेमचा** This is capable of different interpretations. Pranaya can the taken as the cause of his sorrow or it may be taken as the motif of his narration. Again why is he sorry? Is it for himself and his own miserable fight, or is he sorry for Sri Rama? It may be taken any way, but I would prefer this interpretation. Sugriva was sorry both for himself and Sri Rama. The story of Sri Rama was pathetic enough and thus realizing his own miserable state made him sorry. This view is better in as much as the element of self does not stand out so prominent, while his own state is brought out rather suggestively. The word "Pranaya" we take as referring to the cause of narration. This word means love or affection. Sugriva begins his story because he entertains for Sri Rama a genuine feeling of affection, for are they not brothers in sorrow? This view favours the position we have taken at the beginning.

Here it is simply said that Sugriva told Sri Rama every thing, but the poet does not give us even the elements of the story. That this is a synopsis is no excuse for the omission, for everywhere else the poet gives us the elements. This omission can be explained only on the supposition that this story has no organic connection with the story of Sri Rama.

Well, the story narrated by Sugriva was pathetic and so far as we can feel our way Sugriva has been most unjustly treated. The fault committed by him, if at all it can be called a fault, is excusable in as much as he had done as he was told till the very last, and secondly such a fault no human can ever avoid. If this is a fault then the action of Laksmana in leaving Sita Devi to herself and that in spite of Sri Rama's orders to the contrary was a crime. Here was the most unjust treatment for little or no crime and the righteously indignant Sri Rama vowes revenge and death. He is only a human being and here he only acts as such. If he had not acted in the way he did he is not a man, though that may in the eyes of some will become a divine being Bali had no excuse to plead for a better treatment. He surely deserves the doom that our hero now prepares for him.

> And then was vowed by Rama the death of Bali.

Here we find explicit mention of Sri Rama's vow and this clearly shows that their alliance was to be an active one. And since it is the bounden duty of friends to work for the well-being of one another Sri Rama as the firm friend of Sugriva takes on himself the duty of righting him. We cannot suppose that these two noble heroes were at this time bargaining for their mutual services. It is monstrous to think like that and we cannot

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accept that view. Sri Rama promises to do what he can and Sugriva also does the same.

But yet Sugriva was anxious, such was the strength of Bali. The anxiety he manifests is not so much for his own sake as for that of Sri Rama. Sugriva knew full well that unless he was renistated he could do absolutely nothing to advance Sri Rama's interests. It was this more than any thing else that drove him to describe Bali and his powers so minutely to Sri Rama. It was intended to check Sri Rama's over-confidence and to warn him of the worth of his foe with this in view he proceeds.

THE FLUTE-PLAYER.

I

Life a Sacrament.

(By Principal Champati, M. A.)

Activity is no virtue—it is life. No one can do without breathing and every breath involves activity. The very idea of inactivity cannot be entertained without the activity of the intellectual organism. We act to live.

This may evidently sound a poor explanation of the necessity to act. The *Sanyasi* goes out a begging and considers that to be the highest point of activity necessary from him.

To Krishna the meaning of life is not so narrow. Man on the physical plane breathes, eats, drinks, wears and puts off clothes. The air he draws in is a common possession of all that live. The water he uses, comes from a well or a spring of which a whole creation is master. He exhausts nothing but contaminates a great deal of material substances. Shall he do nothing to purify by distillation, by the performance of *havana* or by similar other methods what he has by the very act of living rendered impure. Between living souls and dumb creation there is an esoteric sort of relationship. The lifeless forces of nature that act and react on living creatures are by some covert divinity linked to living beings. By propitiating them we propitiate ourselves. In the enjoyment of the bounteous boons of Providence we eat out of a common fund. We cannot shut in air in our own rooms. The food we eat is produced in fields or is derived from sources that we can not make exclusively our own. The rat and rabit taste the harvest before it is ripe for the scythe of man.

How ungrateful of us not to appreciate the favours of these divinities—an appreciation which will recoil with a hundredfold abundance on ourselves. A thief alone will eat of the substance of gods and offer them nothing in return to please them. To the righteous, life is a sacrament. They perform *yajnas* to minister freely to the wants of gods lest the latter withold from us their blessings.

'Man does not live on bread alone,' is an old saying. We subsist on thought. We feed spiritually on culture. The whole humanity endeavours to keep its civilization progressing, whereby an individual can pass his days decently. The heritage of our ancestors helps us to a happy and

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beatific mode of life, and to preserve that heritage the whole living generation has to put forth its joint efforts. The improvements we make in it shall be the measure of how far we deserve that heritage.

All living beings are to some extent social. Of them, man, as standing at the head of sentient creation, carries the palm in sociality. Of all red letter days of human history that day will be the most auspiciously memorable, when the whole human race living on both sides of the Atlantic and the Pacific will have buried their differences of creed and caste and colour, and with one will, will strive towards the common felicity of all. The idea has begun to flit before the minds of politicians, and the foundations of a Council of Man have been proposed to be laid in the League of Nations.

Till that consummation is reached, mankind are divided into nationalities and the obligations of individuals are to the nations of which they are members. The borders of a country are the borders of the usefulness of its citizens. The rights of its population are hemmed within its natural or artificial walls. However a sage may dissociate himself from a particular clime or country and profess sympathies of a cosmopolitan character, the stamp of the land in which he was born attaches indelibly to his forehead, so that where Indians are refused admittance a Tagore must, as in duty bound, detest to set his foot. From a population to which Indian has all along been a depot of coolies, a Gokhale can expect no better title than that of a coolie king. And what could be more human on the part of a Gandhi than to lay down the barrister's gown for the rug of a labourer, so that the destiny of India may by his labours be elevated.

The further we detach ourselves from India, the more closely does our honour seem to be bound up with that of Indians, and it is to retrieve our own honour that earnest efforts for the redemption of India's honour are due from us.

The lawful food of the Arya is *Yajnashishth*. What remains after the gratification of thirty-three crore divinities, a rough number representing in approximate totality the total population of India, falls to him to eat. In pursuance of this ancient practice did the Arya Pandit Malavi, when a line was drawn between Brahmans and non-Brahmans in the Imperial Council and their contentions shown to be the obstacle in the way of granting home-rule, hold the brief for his Brahman community and declare that Brahmans would rest content, if the non-Brahmans were granted *Swarajya* first and the Brahmanas made to beg the boon from their hands.

The Birth of the Spirit.

The gospel preached in the last section, has, says Krishna, been preached by him to princes and potentates over and over again before even he descended to the present plane of existence. Arjuna understands not the meaning of existence and Krishana has to explain that by existence, he means the existence of the spirit. His birth is not the birth of the body that encloses him. It is the awakening to life of that which he is.

The poetry of Gita is mystic. The first person singular which Krishna uses so often with reference to himself, includes in reality all persons and numbers. The ego of Gita is altruistic ego, the common spirit that breathes in man.

There are in the world principles at work that tend to lower the dignity of this ego. Shastras calls these *Adharma*. As contrasted with them are the forces of *Dharma* whose tendency it is to keep the level of the spirit up. Humanity cannot be disgraced beyond a certain limit. When the forces of the devil have so strengthened themselves as to threaten the very life of the God, the latter shakes off its slough. It hisses, it cries it dashes, it issues forth. That is the birth of the man-spirit—Krishna. How this event takes place, how does the prince of the dark chamber look into light, is an enigma. History finds causes for accomplished facts. It quaffs not the forces as they contribute to events. Divine verily is the birth of a Krishna, divine verily are his workings. Christ in God-born.

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A master soul imbues into others the energy that has found its dawn in him. He gathers a large congregation. Men cannot but worship this man.

To a disintegrated society, he gives a new organisation. His division of offices takes into account, with their latent capacities, the present activities of individuals. In his plan there is no place for inherited differences, for by these the potentialities of manhood are clogged. He gives equal scope to all. With him titles are watch-words of work. A Brahmana labouring as a Sudra is to him a misnomer—an oxymoron.

How irreconcilable these self-contradictions? Liberty takes its birth in a jail. Light peeps into the mind of Dayananda when it is pitch dark. Hardest thrown bounds back hardest. Of a submerged society those that are drowned deepest form the strongest sheet-anchor.

The stunted possibilities of a nation the excellences it once showed and which by lack of opportunities have become clogged and are impatient of restraint, assert themselves with redoubted force in the character of an individual. Without so much as a training in the military schools of the day a Shivaji raises just under the eyes of the Moguls, an ideal Hindoo army. Neither vengeance nor malice was the seed of the Maharatta's monarchy. He disgraced not a single copy of the Koran. He demolished not a single mosque. The honour of women was safe under him. The peasants could sow and reap freely. His soldiers with the discipline that marked them were a wonder of the age. From a population accustomed to servility and sloth, rose intelligent clerks, shrewd priests and wonder-working warriors who in the simplicity of their attire and a paucity of military weapons, broke to the dust, the pride of the gorgeously accoutred Mogul.

The illiterate prophet chanted into the ears of sand the verses of his revealed valour, and converted every grain of it into a redoubted champion who carried the flag of his creed to the farthest limits of Iberia.

In the heart of every individual, as of every society, breathes a Krishna. It is he that has forgotten himself, and is laid low. A kick, a jerk may awaken him, and then he will over-ride difficulties, smash all obstacles, walk forth, and with strides reach his inherent glory.

PSYCHOLOGY OF OPPRESSION.

(By Mr. K. Krishnama Charya, B A., L. T., M. R. A. S.)

A society whose members have no common object does not exist as such. In the most primitive societies the common object is generally protection from a common danger. When the members of a society group themselves together for a common purpose, the moral effect of it gradually leads them to realise the fundamental unity of the society. This realisation does, in its turn, lead them to what are recognised as the nobler qualities of man demanding of him a sacrifice of that which he holds dear to him, for the common good of the society. Thus man comes to a stage where he willingly subordinates his personal interests to those of his society. At this stage, he may even go to the length of entrusting the safety of the society to a particular class who may be found specially qualified for the responsibility, with absolute powers as to the necessary sources of action

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a llin the best interests of the society. If it be the will of this class that every member should go forth to fight a common enemy of the society, the individual members have no option in the matter. The sacrifice demanded of them is offered with a willing heart. The moral effect of the sacrifice is far reaching, both on those that demand it, and on those that offer it. They are both prompted by the highest motive, the common good of the society.

When the members of a society realise that the common danger is no longer of frequent occurrence, they naturally relax their rigour of vigilance, and turn their attention to the internal affairs, entrusting the safety of the whole society into the hands of a select few. Thus there is an inevitable division of labour among its members, those that are responsible for the safety of the society from external dangers, and those that are responsible for the ordered progress of the society from within. There is now on either side an understanding that each exists for the other, and that both exist for the society. The sacrifices demanded of either party are voluntary, and are therefore based upon the highest ethical principles "Oppression" as such has no place in such a society, since it is not as yet realised. Oppression involves and implies a consciousness on the part of the sacrificer that his sacrifice is *under pressure* and *with an unwilling heart*. It is the result of the sense of one's own weakness in the presence of the one who demands the sacrifice. But the latter may or may not be conscious of his so-called powerfulness over the former. In order that oppression may be realised as such, the only requisite factor is the unwillingness of the sacrifice demanded. The sense of one's own weakness, and the consequent feeling of dejection or disgust in the presence of the oppressor, may after all be traceable to imaginary causes that cannot be substantiated by a reference to facts. Even then there is oppression realised by its so-called victim.

Again, oppression becomes real and hence more dangerous, when there is its positive realisation on both sides; that is, when those that demand the sacrifice are conscious that their demand is unjust and unjutifiable, and when those that offer it are also conscious that the demand is uujust and unwarranted by facts, but that the sacrifice cannot but be made under pressure. In this case, the oppressor is generally prompted by a motive whose moral value cannot be maintained. It may be that he is conscious of his own weakness or secret guilt, and thereby scents some danger to himself from an indiscreet action of those whom he oppresses, so that he takes care that the action might not be committed at all, and the apprehended danger might thus be warded off before it can be actually born. The indiscreet action of the oppressed may or may not be realised as such by the oppressed themselves In the former case, there must be something really wrong with the oppressor, and the wrong must have been realised as such by both the sides; but in the latter case, the wrong of the oppressor might be known only to himself. But then he must have been in the constant apprehension that it might one day be known to the oppressed to his own mortification, and that it must therefore be screened, by hook or crook. The moral value of the sacrifice demanded under such circumstances must necessarily be such as to undermine the friendly relations between the oppressor and the oppressed That is to say, its value must be totally immoral. When a society reaches such a stage, the days of its oppressor are numbered. He can no longer count for his support upon such dangerously negative moral assets. He will find his power or influence rotten to the core, and meet his destined damnation, before long. What holds good for an individual oppressor, must hold good for a band or a society of oppressors.

The character of an oppression is determined by the relations that exist between the oppressor and the oppressed. It may therefore be either political, religious, social, economic, or what not, according as the relations are those of the ruler and the ruled, the preacher and the preached, and so on.

It is innate in the nature of man that anything practised by him for a considerable time leaves its impression on him. It may be that he grows more and more pleased with it or that he gradually begins to hate it more and more. When he finds that some action is for his own good, his aspiration is kindled and

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makes him stick up to it, in season and out of season ; or when he finds that its value is lost upon him, or that it is positively baneful to him, he tries to give it up at the earliest opportunity. Whether a thing is for one's own good or bad is determined by reference to one's own standard of judgment. And it may happen that an individual's standard of judgment may not *in toto* agree with that of the society of which he is a member. As long as the standards completely agree there is no friction between the member and the society. But this is a case of the Ideal which may never be compressed within the narrow compass of the practical. The total good of a society can very rarely be the good of every member thereof. This is especially the case in sufficiently large societies. There must be at least a few to whom what is for the society's good may be positively harmful. If, under such circumstances, the affected few subordinate their personal interests to those of their society, and meekly submit to the dictates of the society which are positively harmful to themselves, there may still be oppression realised, but silently. Very few men have, however, reached such a stage of self-reform. It happens therefore that there are generally in every society those who go by the name of "the discontented", who always brood upon the so-called injuries which, they believe, their society has inflicted upon them, and who are thereby on the look out for an opportunity to retaliate.

If the oppressor really demands sacrifices in the name of the society from the members thereof, it is his first duty to enquire into the grievances of the discontented, and to try to remove the very sources of the discontent, before the demanded sacrifice is forced into action. But this is rarely done, since this piece of work always happens to be a stumbling block, whose real value is generally lost sight of by both the parties. The oppressed never fail to exaggerate it, while the oppressor minimises it, and sees it insignificant. Or, even if by a strange chance the oppressor realises its magnitude at all, he is never too late to explain it away, or to read into it a value quite foreign to it. Thus by omitting to do a small but timely action, or by an unusual and undue attention to a really innocent action of a member or a few members of the society who are dubbed as "discontented", an oppressor may court danger to himself and to the society. He may be tempted to organise serious counter actions to meet what is after all an innocent action. A very insignificant individual may thus be brought into prominence, as a power in himself. And it may even happen that there are many members who, for the mere pleasure of it, lend their support to the insignificant oppressed, and thus what can be averted by timely discretion might easily be converted into a real danger to the society. There may then be some powerful ranks of opposing forces drawn up on either side, and a regular war declared, with serious conflicts here and there. Success or failure of a party is finally determined by the moral force it can command, apart from the physical force it can organise in the battle fields. The morally strong is certain to win the cause in the long run, even if it has to meet with temporary defeats, owing to its weak physical force; and it is equally certain that the morally weak will be vanquished in the long run, even if it be favoured with temporary successes, because of its strong physical force. If an oppressor desires to continue as such, it is in his own interest that he should count upon the moral value of his methods of oppression. But then an oppression as such cannot exist. If it is morally justifiable ; because, if it has a positive moral value at all, the oppressed cannot but recognise it as such; and the moment the oppressed realise the positive moral value, it ceases to be an oppression, since the oppressed are then prepared to court it willingly. With the advent of the question of willingness, the question of oppression vanishes

Non-recognition of the moral values of the methods of oppression on the part of the oppressor may be out of real ignorance, or out of pretended ignorance, or out of an exaggerated importance of the methods of oppression, or even out of a positive studied contempt for such values—a contempt based upon an animal like selfishness of the oppressor. The last is the most heinous of all, and invariably speaks of the moral bankruptcy of the oppressor. With the moral bankruptcy of the oppressor, the moral assets

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of the oppressed are in direct variation. What is therefore an apparent success of the oppressor is in reality the success of the oppressed. But the positive fruits thereof may not be realised at the very moment; they are sure to appear in their own time, to the mortification of the oppressor.

The history of any country, at any rate of our own country, furnishes fruitful illustrations of several kinds of oppression, which may be profitably consulted by those who care to think on them.

UNDER THE MICROSCOPE.

The Indian Year Book, 1920.

(*By a Journalist.*)

Epictetus says that the cattle in a market think the people foolish who trouble about many things, when only food and drink is wanted. In so far as men abandon spheres of useful and honourable activity in order that they may secure a meretricious embellishment, a bubble reputation or a term of more or less doubtful authority, the caustic comment of Epictetus is not altogether wide of the mark. Few there are, among our youthful enthusiasts, who toiling up the heights of patriotic endeavour, pause and consider the milestones passed by their country in its progress towards moral and material well being. Few things are more curious than to contrast our present assets and liabilities as citizens of no mean country with the balance sheet which we struck a year ago. Yet no spectacle is more common than the spectacle of many estimable publicists failing to take stock of the progress achieved in a twelve month of high endeavour and constantly pulling a long face because the government is intensively enamoured of the policy of *Festina lente* in consonance with the distinctive British trait, felicitously described by Bagehot as "animated moderation" Ignarance can hardly be said to be justified of all her children in the face of an admirable repertory of facts, figures and economic data concerning India provided by Sir Stanley Reed every year in *The Indian Year Book* for the last seven years.

In issuing the volume for the current year, the editor has endeavoured to achieve a valid and obdurate supremacy by studied concinnity of presentation and by scrupulous avoidance of *Ex Parte* judgment on unsavoury topics regarding which the widest diversity of opinion prevails in the country. Every section in the volume before us bears the evidence of extensive knowledge and laborious research. The plan is judicious and the execution admirable, the fine editorial sagacity securing for all its departments a cumulative effect of remarkable assonance and dignity. Where so much is commendable, selection is difficult. Sir Stanley surveys a bewildering variety of topics in a style so temperate that even when we cannot agree with his findings we can have nothing but unqualified admiration for the sympathetic tone which runs like a thread of gold through the whole performance.

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RESURRECTED.

(By Meredith Starr.)

I am come up from the grave,
Where the hideous larvae rave,
Where the worm its revel holds,
While the anxious soul beholds.

I was alive, I did not die,
When they closed each glassy eye,
When they bore me to the bier,
I could feel and think and hear.

When the mourners went away,
And the earth above me lay,
Helpless in my coffin, I,
Only wished that I could die.

But with his spiritual sight,
A Man of God beheld my plight ;
And when the dark had fallen, he
Opened the grave and set me free.

He breathed upon me with his breath,
And I no longer wished for death,
Free from fear and free from pain,
I could breathe and move again.

O blessed sense of light and love !
For I could breathe again and move.
The Dark enchanter's spell had gone ;
The grave lay in oblivion.

In to the starlit night we went,
That man of God and I, intent
On incommunicable things
And deep divine imaginings.

THE ARYA SAMAJ, BANGALORE.

(By Swami Dharmananda.)

Swami Shraddhanandajee proposed and wished me to work in the Madras Presidency and Mysore Province. I am a Maharashthra Brahmin by birth (in my previous ashram) and in my Government official capacity worked in the Madras Presidency, Burma and other foreign places for more than 12 years. Thus I learnt all the languages of this Madras Presidency and Mysore Province only to converse. I am now here in this Mysore Province for the last 8 months. After I came here picked up something of reading and writing of the vernacular languages (Telugu and Canarese) and to a certain extent Tamil language.

I began my humble work of spreading the Vedic-faith in Mysore province. Unfortunately or through mischance I had to go out of my planned path in vain and unnecessarily wasted some money and time by trusting an individual who came as a saint and misled me. Knowing he was young and irresponsible and I had no hold on him, I welcomed him to work with me and suffered. It is my own folly. In appeal No. 111, I will narrate briefly about this fact.

One of my plans of introducing the Vedic-faith here is to introduce some or as many possible Aryas in these parts by getting them some footing or appointments. I had to see

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the highest functionaries, who desired the spread of the Vedic-faith here, and to mention my idea and intention to them. They agreed and suggested that only possible appointments that will suit the Up-Country Aryas are teachers' posts in private High and Middle Schools. There are three such High Schools and three Middle or Lower Secondary Schools here. For this the authorities asked me to get them the names of hands who would accept such posts and help the spread of the faith here. Such hands if graduates the better. They will be paid from Rs. 50 to 150 according to their experience and qualifications. If under graduates (say Intermediate Rs. 40 to 50. If School final or Matric or Entarnce Rs. 25 to 40 a month.

Will the leading and well-wishing Samajists who wish to see the faith spread in these parts find out such hands and intimate to me the names of such Aryas, as would go to these parts and settle down here as teachers, with their qualifications and experience and age &c. ?

First opportunity will be given in appointing such men when hands are needed in any institution. If there are proper and deserving hands to go in for appointments in Government High Schools and Colleges suitable posts may also be secured for them.

Why I have selected Bangalore as Head Quarters is because its salubrious climate 3,000 ft. high. In summer it does not go higher than 95° and in winter 76°. Rain-fall about 20 inches. Variety of vegetables, flowers and fruits, mangoes especially, in abundance and cheap and it is an enjoyable one. No local diseases as in Madras. City is improving and prospering, with the Cantonment has a population of about 200,000. The state much encourages Education and institution as orphanages &c. with liberal grants. The Maharaja likes very much the Arya Gurukula System of Education and he has said so in his speech as Chancellor of the Hindu University Benares during convocation in 1918.

The Yuvaraja, the heir apparent, the younger brother of the Maharaja encouraged me. I had an interview with him. Some gentlemen are almost members of the Samaj. Many may join soon these activities are developed into a working and they have shown their desire by becoming directors for opening a Press to print Vedic works in vernaculars contributing much towards the proposed orphanage proposing at the same time to try a Gurukula for some of their children &c.

There are some private institutions in Mysore and in Bangalore. Ever since I was known to the Public here a sort of suggestion and proposal is being made whether Arya Samajists take the management of some of these. One is a High School built and maintained by a rich merchant at Mysore and the other is a High School once managed by Theosophical Society and now by a private body of some rich merchants at Bangalore known as National High School. The former has about 150 to 200 students and the latter 6 to 700 students. The former gets a Government grant about 3 to 400 a month and the latter about Rs. 150 to 200 a month. If Samajists are prepared to take them up they will be handed them over. The former has a very good building of its own worth about Rs. 35,000 and the latter is located in a rented buliding. This I put before the Samajists and ask them if they are willing to take them up and manage. This helps the spread of Vedic-faith in these parts is the best opportunity to show the worth of the Samajists to take up such institutions and work out with a staff of teachers of their own faith who would work on moderate pay as in Furgusson college of Poona and some in D. A. V. College, Lahore (as I am told) and impress upon the public the worth of the Samajists of the Vedic-faith. Let this be Arya Missionary Educational work. Any gentleman or any body of gentlemen or a Samaj or College or High School party who would like to work in this wise may go here and personally learn all about the institutions and settle. When Arya teachers settle themselves here with their families, it will be a great help to the infant Samaj here to develop.

II

Though it looks a little too early for this appeal the business is such that it may require some time for one to consider and to help the cause.

It is proposed to start a printing press to print and publish the required vedic works

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&c., in vernacular languages on a less or moderate charges and to allot half the profits to the proposed orphanage and for this as many as 13 respectable gentlemen(some retired Government officials and rich merchants) have become directors—including 5 members (I am one of them) of the Samaj here—in all 18 directors. It will be floated for Rs 20,000, Rs. 10 a share every director to take not less than 10 shares. Considering the present difficulty for workmen some orphans to be trained for this work and to make the concern less costly and profitable.

Twenty gentlemen have come forward to build each a room estimated at about Rs. 500 each to hold not less than three boys in it. This is for the present. One of the gentlemen has promised to give a gift of a garden land measuring five acres and yielding Rs. 200 a year. Three acres of it is a garden and open place about two acres to build orphanage. The present market value of the land is Rs. 5,000 and it is 3 miles off from the City and it is within 2 or 3 furlongs from a Railway Station Railway fare is one anna. The Government (the State) will award a liberal grant for such institutions. A grant of Rs. 120 a month is being paid to the Orphanage at Mysore. Monthly grain-dole and paisa fund will be started for its maintenance and it is being organised.

Here I have to say 3 or 4 of the directors have stated that they will become samajists as soon as these are developed. Some more may follow. In order to create some sympathy towards this faith some gentlemen proposed to make it a local concern taking and making almost all the rich and leading gentlemen to become shareholders and sympathisers to these two concerns. Thus I did not propose that the press should be solely the samaj property though it is highly desirable a policy be adopted; but to safeguard the interest of the Samaj work in the concern and to see no difficulty for the Samaj work, if at any time from any cause the shareholders may try or do create difficulties seeing Samajists represent minority as it stands now, I appeal to all samajits to help the cause; every samajist—samajes (as a body), College and high School Committees and other institutions taking as many shares as they can to make the Samaj to represent a good number of shares and voice in the concern. If circumstances permit I try to purchase all the shares to make it a Samaj property when desirable. It can easily be done as it pays the shareholders only half the profits I trust all the directors and other rich shareholders in mofussil places will consent that their full profits go to Orphanage.

The above two concerns help the spread of the faith; the press by publication of works in vernacular languages of the place and the orphanage produces as many Aryas as there will be orphans under our training &c.

For the Press Work:—to translate Hindi and Sanskrit works a Pandit or a Sanyasi who is strong in these languages and Sidhanta is needed for a year or two. He may help in instructing and training local preachers to a certain extent.

To help the press work and to translate Vedic Works into Telugu and Canarese vernacular languages, and to instruct, teach and train the local preachers, (regarding local preachers I send a seperate appeal) I have a local gentleman in view. He is one Mr. A Somanatha Rao, I think he is known to some of the Samajists. He was a preacher for about 10 years under Punjab Pratinidhi Sabha and worked in the province of Hyderabad (Deccan) in the Madras Presidency. He is a native of Bangalore His father was a Tahsildar in the Mysore State He has translated the Satyarthprakash into the Telugu language. He has written Swamiji's life in Telugu. The first edition of these books is exhausted. There is much demand for them. Without Satyarthprakash in vernacular no amount of preaching will appeal to the public. He has copy right of it and is negotiating terms for its reprinting. These books are much appreciated. He is now employed as Telugu Pandit in Raja's High School at Pittapur (Madras) on Rs. 60 a month. He is very well-known in this province and in eleven Telugu Districts of the Madras Presidency. During school vacation holidays he does some Samaj work by preaching in some centres. I met him when I attended the Samaj Anniversary at Vayalpad (Chittur District—Madras) during the last Christmas

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holidays. Where seven Upanayanas and two marriages according to Vedic Sanskara were performed and he conducted them. I admired his ability. With the co-operation of this local gentleman, if his services are secured, much can be done for the spread of faith in these parts. It is a pity why he left the samaj work or why samajists lost his services. I spoke to him. He is willing to serve the Samaj if he is allowed to work under me holding himself responsible to me alone. He wants Rs. 75 month. He said he will obtain leave for one year and work if arranged properly. I think it will not be a heavy expenditure to employ him in comparison with the work that will be taken and even exacted from him. I hope all samajists will try to secure his services I know they can. He will be very useful for all the propaganda work here.

For the orphanage work I require a Sanyasi to superintend it. The presence of a Sanyasi creates a reverence in the minds of orphans. Two Gurukula Snathak Brahmacharies are required (one for Bangalore and one for Mysore). There is a Sanyasi one Swami Satyananda here for Mysore and he needs the help of a Snatak Brahmachari. These Brahmacharies must teach Hindi, Sandhya & Havan Mantras—Sanskrit if possible—English up to Lower Secondary or primary grade. There will be some local assistants as well.

Here I have to say that one Swami late Visveswarananda during the famine of 1896 took hold of deserted orphans and opened an orphanage. Seeing this philanthropic work a local Sanyasi by the virtue of his will made over his Mutt building to Swamiji. Swamiji when he left for Benares made over the Orphanage to a Committee of local gentlemen—many of them said to have been members of the local Samaj opened by Swamis Visveswarananda and Nityananda who visited these parts in 1894 or so—by a trust deed stipulating in it that the orphanage should be for four castes. Knowing Swami died at Benares the committee has made it a purely brahmin orphanage—though the non-brahman communities help the Orphanage by their subscriptions and gifts. Lately the Government has acquired the orphanage building awarding compensation of Rs. 4,500 and a site to build one. Thus Samajists have a claim on it. The non-brahmin community who has subscribed much wants to make it for four castes as the deed says. They have asked my co-operation in reclaiming it. Proper steps are being taken to reclaim it. When it is reclaimed it will have to be managed by the samajists. Hence the demand of a Snatak Brahmachari for Mysore.

If chances permit and if Brahmacharies are well up in Sanskrit (they will be) a suitable footing in some institutions can be secured for them to settle down here and to add to the number or to swell the number of samajists here and to help the spread of faith.

III

It needs no saying that for all religious propaganda works (1) Press (to print and to publish works) (2) Platform (preachers) to preach and to create sale for religious works to spread the faith, are inevitable and inseperable means. One without the other is not only useless but it will be a waste of money and energy. I learnt that our preceptor Maharshi Dayananda himself had to exert and to preach to find sale for his Satyartha Prakash when he first ordered its printing. About the press I have said all about it in Appeal No 11. As regards platform (preachers) the following may be given a consideration. I will also give some experience of mine trusting you will take them as bare facts.

First let us consider the state and condition of our country before the advent of our preceptor Maharshi Dayananda). Those parts (Punjab and U. P.) had greater experience of Mohamadans, Sikhs, and Nanak followers &c who are not idolaters which allowed much facility for the faith to spread and flourish. I know you all agree when I say the country or places visited by the Founder will always take the lead. Thus those parts had all the above advantages. Sorry Bombay presidency proved an exception though it had the fortune of seeing and hearing the preceptor. But what to say about this unfortunate Madras presidency that had none of those facilities!! Considering physical

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aspect of the people—those parts represent strong men, as a saying says "Strong body will have strong mind to do, undo, and not to do a thing. But these parts have weak men—having weak mind not knowing what Boldness is—who easily yield to cowardice which is the mother of hypocrisy—they will not yield to any precepts and preachings but to compulsion by strong arms or authorities. When such are the state and condition of these parts having been left undisturbed for a long period under the puranic priests have completely become priest and caste ridden. The priestly class has hypocrisy as their religion and the non-priestly class (commonly known as Non-Brahmins) is ignorant. Some I can say most of the Non-Brahmins of these parts are more conservative or orthodox than their preceptors (Brahmins) as a saying says. "Sun burnt sand burns more severely than the scorching sun above that imparted heat to it." When the sun fades the sand will be the first to become cool. This is to say unless popedom is shaken or broken, it is not possible to establish the faith in these parts; not only this the priestly class of these parts especially of this province, Mysore, are well educated in Sanskrit many can discourse and deliver lectures in Sanskrit. Their population in some parts is much. Almost every one has a gift of lands by one ruler or the other of olden days and they have means to live upon. In this province (Mysore) the state maintains two free Sanskrit Colleges, one in Mysore, one in Bangalore, with free boarding and lodging. There is a high school in Madura and I learn many other big centres have such institutions in the Madras Presidency. These are only for Brahmins. It seems once they wanted to admit Non-Brahmin Students—the teachers threatened to leave their posts—fearing the institutions fail for want of teachers the state had to yield and to make it for Brahmins only. Such is the strength of Popes here and in the other parts of the presidency. Moreover this province gave birth to two preceptors. Ramanujacharya and Madhavacharya—and a district called Malabar in Madras Presidency gave birth to Sankaracharya. All these three Gurus have their Mutts in this State with gift of rich landed mams yielding much; Sankaracharya has a jahagir of a Taluk Sringagiri yielding a revenue about two lacks and they have many Brahmin adherents attached to their Mutts and they are all well read pandits.

Now it is clear that to break down such a stronghold and to establish the new faith on a strong and firm basis to thrive itself and to flourish and to spread all over, only one like the preceptor (Maharshi Dayananda) himself would do—pity he did not visit these parts. Now the real and earnest Samajists who wish to see the true faith to spread in these parts, should send a strong party including one Pandit like Arya Muni or a better one if any. A Sanyasi like Swami Sarvadananda and one or two well read Snatak Brahmacharies from Gurukulas, headed by Swami Shraddhananda should visit these parts giving lectures—holding discourses and Sastrarth when needed in all important centres. When once this is done as Maharshi Dayananda himself did in those parts, some experienced, responsible preachers with Bhajan parties must visit all the places—then and then alone some tangible work can be expected. In the absence of such paving the way or making the path easy and smooth for ordinary preachers to work and create faith in the minds of the public is impossible. All other trials will be a waste of money and energy. In addition to this a party consisting of a Pandit, a Snatak Brahmachari and a preacher should be kept in Head Quarters to relieve and to help the preachers in need and to train local preachers. All these may look strange but it is clear that if Maharshi Dyananda himself had not preached and worked in those parts (Punjab and up.) and established the faith and if he had stuck up to Bombay presidency where he established the first Samaj and to the neighbouring presidency Madras instead of the Punjab and the U P. and the Samajists of these parts had sent some young preachers as are now being sent from those parts to this presidency (Madras) could such young preachers have created and established faith as it is now in those parts (Punjab and U. P.)? "Certainly not" will be the answer, and a more emphatic answer will be for such attempts in this presidency of the description given above. Here it may be

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mentioned that any number of ordinary preachers as are being sent to these parts could not have converted great souls like the late lamented Pandit Gurudatta and the then Mahatma Munshi Ram &c the Samaj is proud of. It should once more be said that this presidency has given birth to the three great preceptors. Sankara, Ramanuja and Madhwa who were responsible for the three great present prevailing religions and also for the existence of great magnificent costly and rich temples of great architectural skill. This presidency is a stumbling and unsurmountable impediment, delicate and dangerous at times in the matter of preaching against idolatry. On such a stronghold an attempt with one or two ordinary itinerating preachers will be one like Mahamad Togluk sending his army (himself not accompanying it) across the Himalayas to conquer China. To break a stronghold a stronger force is required. No mango drops down by "mantra" chanting. Though it is after a very long lapse of time the campaign has begun in these parts, please let it be in a good organised way—let not each party try separately—let there be a combined effort. As suggested above first to send a strong party consisting of persons like above mentioned and then ordinary preachers to follow—Regarding Pt. Arya Muni I know there will be no difference of opinion—Regarding Swami Shraddhanandajee I say that people of these parts—high and low, rich and poor educated and ignorant—Hindu, Muhamedan and Christian have great regard and respect for him. Every one wants to see him and his presence will have its own charm. This should be viewed with a bonafide view to see the way to spread the faith but not with any inward motive if any.

Why I require Snatak Brahmacharies from Gurukulas is (1) Some people of these parts have seen the Gurukula at Hardwar and have great regard for its training and teaching (2) The Brahmacharies can deliver lectures in Sanscrit and to a certain extent hold Sastrarths. Here I may say that myself and a graduate preacher from D. A. V. College went to Madura for an anniversary. We were asked whether any of us could speak in Sanskrit. Fortunately for both of us Snatak Brahmachari Dharma Dutt from Madras had come there. He saved both of us with appreciation and credit to Gurukula teaching. There may be very few exceptions in each case. (3) No doubt English education is much in advance in these parts. Highly educated and respectable people attend English lectures if they be by persons of name and fame. Most highly educated are Brahmans who readily attend and join any societies or samajes which never question their present belief, custom and habit such as the Theosopical Society and Ramakrishna Mission etc. Non-Brahmans like this simply faith because it goes against the present Puranic priest class. They never join the Arya Samaj because it speaks against idolatry. These people maintain and spend much for the magnificent temples in these parts and for this and for other religious superstitions they want the present priest class whom they inwardly hate.

In Trichinopoly the graduate preacher and the preacher at Madura who also accompanied us spoke and irritated Mohamedans and Hindus. The gentleman presided at the occasion told me the people knew the introduction letter I had brought from Swami Shraddhanand jee to an honourable and respectable gentleman of the place and it averted the assault. This graduate preacher joined me when I was in need of a hand for work at Mercara (Coorg) and assured me and the people at Mercara that he would stay there and work till necessary but failed. The following copy of the letter received from a member of the newly opened Samaj there will explain how much they blame me and what discredit has been brought to the Arya Samaj in general.

THE LETTER.

MERCARA;
D/ 16-2-20.

"Revered Swamiji, Namaste!

I am glad to inform you that the Samaj was opened with much difficulty on the 2nd Inst. We are only 12 members now. Out of them 5 or 6 are learning Hindi and Sandhya Mantras. Mr. Appiah is a sympathiser. I have learnt Sandhya Mantra. I am learning Hindi along with others. We have completed the Balasiksha. Pandit

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Somyajulu who was teaching us Hindi, Sandhya and other thimgs left this place on Friday last to his native place on urgent business in connection with his missing parcels of books from Lahore. He said that he would come again in April if the Sabha orders him to do so. He has asked us to write to the Sabha. We don't know all these things. Both yourself and Pundit Rishi Ram made us to believe that Pandit Rishi Ram will remain in Coorg and take up the business of teaching Hindi, Sanscrit, Sandhya and other subjects, but to our misfortune we don't see that you have done so. If Somayajulu had remained with us we would not have blamed you but he remained a short period and went away. If we had known that you cannot spare the services of a worker at least for 6 months or 1 year, we would not have taken the trouble of forming a Samaj here. We would have gone on with our Vedanta Society and have taken some active part to further the cause of it—but in the middle you came here and made all sorts of hububs and you did not make the people to realize the ideals of your samaj. I may be permitted to write here that if you don't make necessary arrangements to come yourself for a short period to deliver lectures in Canarese in the villages and to have a Pandit at least for 6 months at our disposal we all blame you because your visit to Coorg has caused much disturbance among all the classes of people. People in Mercara and other parts in Coorg speak all sorts of things against Arya Samaj. So—if you come and have a lecture tour all over Coorg and make the people to understand the ideals of your samaj then I hope we can expect some worker in Coorg. We are all well, wish to hear the same of you."

I am yours obediently,
(Signed.) G. SUBBOYYA.

The above quoted letter not only blames me but throws discredit on the Arya Samaj itself. Please mark the last portion of it where it is said "people in Mercara and other parts of Coorg speak all sorts of things against Arya Samaj &c." The ignorant work done by irresponsible paid subordinates to claim credit in all successful works done by others though it looks simple casts a slur on the solemn and sacred faith. Such sort of itinerating and half finished works ultimately prove waste of money and energy and block the way of earnest workers that follow and venture to revive old ones or start new ones. Such is the opinion of the people here already. In poof of it I quote hereunder a letter received from a highly educated and respectable gentleman. I am afraid a few more such instances will baffle mighty attempts that may follow.

THE LETTER.

UDIPI,
(South Canara)
Dated 26-2-1920

P. N. RAMA RAU, B.A., B.L.,
High Court Vakil,

"REVERED SWAMIJI,

Permit me to address you though a stranger. I have been given to understand about you and your whereabouts by my friend Dr. S. T. Madi Esqr. of Udipi, Medical Practitioner at Bangalore, and also by Pandits Somayajulu and Rishi Ram who had been to Mangalore to start a Samaj there. Regarding the object of my letter :—Through the exertions of a friend of mine one N. Subbaroya Adiga of this district a dozen or two Brahman house holds in a village called Ambuthirtha near Thirthally of Mysore Province have been made staunch Arya Samajists. But our firm belief is that unless a Samaj is organised and a regular connection is established with the rest of the Samaj world the seed thus sown will not sprout and grow. Therefore, my suggestion is that an authorised Samajist Pracharak must at once go over there and formally organise a Samaj there and open up connections with the Bangalore Samaj and other Kanada Samajes. The people there are not English educated nor is my above-named friend who had occasionally visited the place. Therefore, a Canarese knowing Prachark alone is suited to the purpose. Being given to understand that you can converse or deliver speeches in Canarese, I make bold to address you. The people concerned are mostly Brahmins and learned too; hence the material to work upon is good. The opportunity should not

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be lost. God may grant it to be a beginning of a mass-movement in those quarters. The Pracharak must be able to remain there for a few months. The working up of a Samaj must be demonstrated to the people concerned. The moment seems to be favourable for further propaganda in this part of the world. Samajes have been newly started at Mangalore and Mercara though on a modest scale. For the movement to take root, it will not do, if the pracharaks merely pay flying visits. Some more lasting work is needed. In short, I request you to kindly consider the proposal. If you have the time and means, I hope to be able to arrange, through my friend, for your reception there.....

Yours Aryanly,
(Signed.) P. N. RAMA RAU.

The above quoted two letters from respectable gentlemen will fully endorse my views. May suggestions are (1) To make this as head-quarters (2) To train local preachers to suit and meet the needs of Samajes that will be opened in these parts (3) To spread the faith among the educated and the masses by the publications of the Press and preaching respectively. The services of local preachers can be secured from Rs. 30 to Rs. 50 according to qualifications. To substantiate my say that Samajes opened by preachers from Northern countries leaving them to their own care before they are well established will surely fail, I quote the following instances.

(1) In 1894 Swamis Vishweswaranand and Nityanand started a Samaj in Mysore with the then Maharaja as its patron, the then Prime Minister as its president, the government (state) Librarian as its Secretary and High Court Judges and such others as members. No trace of it exists now (2) The same Swamis started one in Bangalore. It was lingering and lying dormant with five members, and it is now being revived. (3) Some 8 or 10 years ago Mahashai Bhai Paramanand opened one in Salem, one in Mangalore and one in Madras. No trace of them. One said to have been now opened at Mangalore seems to the relic of the old one. (4) In 1896 the late Swami Vishweshwaranand opened again one in Mysore and one in Ramanathpuram near Rameswar. No traces of them.

In conclusion I shall state briefly the help required for the propaganda work here.

(1) To increase the number of Aryas or Samajists here for the public to see and know what the true faith is like &c., I should like to have names of persons who would like to take up appointments as teachers in private schools here and to settle down here.

(2) Taking shares in the concern being started here to make it almost a Samaj property.

(3) Making this (Bangalore) as Head Quarters of the propaganda working—keeping one Pandit or a Sanyasi who is strong in Sanskrit and Hindi (a) to keep translating works in those languages (b) to keep teaching and training local preachers.

A Snatak Brahmachari from any Gurukula or an experienced preacher and Bhajan party.

N.B.—The services of a pandit for a year or two. The services of the Bhajan party for a time to train the local men or they may be kept permanently—the local trained men to follow the local preachers. The Samaj only to bear the cost of these till the Samaj here can maintain them.

(4) To bear the cost of training local preachers and then to maintain them for a year. They will be only preachers to start with. Their pay will be Rs. 30 to Rs. 50 with travelling allowance only. Conveyance charges where necessary.

(5) To secure the services of the Veteran preacher Mr. A. Somanatha Rao, for one year. He demands Rs 75 a month with free quarters or Rs. 5 in lieu of it.

(6) To supervise the Orphanage at Bangalore a Sanyasi and a Snatak Brahmachari to teach them. For Mysore Orphanage a Snatak Brahmachari. There is a Sanyasi one Swami Satyanand for Mysore Orphanage.

(7) There are two High Schools, one in Mysore and one in Bangalore. If Samajists want to take them up and work out, any further information about them will be given—as they stand now. One in Mysore is built and managed by a rich merchant who of late appointed a Committee to manage it. Some of this

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committee members are willing to hand it over to the Samajists. It has a building worth Rs. 35,000 with a Government (State) grant of Rs. 300 to 350 a month.

There is one in Bangalore—known as National High School—once managed by the Theosophical Society, now by a Committee of rich merchants. It is in a rented building with Government (State) grant about Rs. 150 a month. It has 6 to 7 hundred students.

Here I have to say that all these costly proposals will not fail to suggest to many that the proposal is quixotic, but I only say that it is necessary and inevitable if Samajists feel it their duty (Dharma) to spread the true faith in this long neglected—disregarded—and unfortunate, (because unvisited by Maharshi Dayananda,) priest and caste ridden presidency and this province Mysore and it is my well studied experience. They are all well meant proposals.

The Samaj can have the following property here:—

1 Printing press—This depends on the number of shares the Samajists take to make it an almost Samaj property—It will be floated for Rs. 20,000. I expect half the sum from Samajas and Samajists and other Samaj Committees ...Rs. 10,000

2 The gift of garden land measuring 5 acres—now yielding net Rs. 200 a year which will be made a gift for maintaining the Orphanage ... ... Rs. 5,000

3 Proposed 25 rooms to be built by philanthropic gentlemen costing Rs. 400 to 500 a room ... ... Rs. 10,000

4 A Samaj building—Local subscription promised by only 8 rich merchants and some general local subscription is also expected ... ... Rs. 5,000

In Bangalore... ... ... Rs. 30,000

1 The existing Orphanage in Mysore will be reclaimed ... Rs. 5000

2 When a Samaj mandir is built here—one will surely be built at Mysore ... Rs. 5,000

In Mysore ... ... Rs. 10,000

Lastly, my earnest true and faithful suggestions and proposals may be considered favourably. Please make use of me—I am already 63 years and I had an attack of plague last month. I got over by the grace of God to live to work out my plan in the name of God—the country and lastly in the name of that sacred soul Maharshi Dayananda Sarasvati.

It may look strange for a stranger like myself to approach and appeal for such a help but I say all the help may be sent through Swami Shraddhanandaji who is requested to do all he can Let some preacher learn and study everything in person. Within a fortnight or 20 days I will be able to send the documents in proof of all what I have said above--The printing press—The gift of the land and the orphanage building etc., and that will satisfy and clear all doubts.

IV

This appeal concerns about the English and Vernacular copies of the Satbyarthprakash. The present English copies now available have authorities therein quoted printed in Devanagari Characters. Many people of these parts cannot read them. Thus English copies with authorities in Vernacular Characters—(Telugu, Canarese, Tamil and Malayalam) are required. As demand for it being great, the English knowing people with all the above said disadvantage go in for the copies now available and to meet this demand some arrangements need be made by those concerned. Some months ago we sent for some copies at Rs 2 and sold them at Rs. 2-6 a copy. Last month another set of copies were sent for but they were supplied at Rs. 3 a copy allowing some discount and with postal and other charges. It cost us Rs. 2-15 and when they were offered at Rs. 3 and as it was known they were sold at Rs. 2-6 previously people began to suspect and hesitate to go in for them. This way of spreading faith will fail. While indenting we clearly ordered the copies required at Rs. 2 as previously but were supplied as said above. When questioned the Honorary Secretary of the Arya Pratinidhi Sabha, United Provinces of Agra and Oudh, said that he had no copies and he referred to a book-seller the Manager, Arya Sahitya Pustakalaya, Delhi, who would

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not sell at Rs. 2. Swami Krishnanandji had come and when this was represented he wrote to the gentleman enquiring what have become of 505 copies set apart for Madras Presidency out of the stock of 5000 copies printed to be sent to America? Perhaps on this reference the above gentleman the Honorary Secretary wrote to say that no where the copies could be had except from that book-seller who had purchased all the copies and wanted us to suffer loss. No doubt it is a noble suggestion but only I want to know how long and how much of this loss is to continue? A speedy remedy is urgently needed.

There is much demand for Venacular translations of it—Mr. S. S. Halkar B. A., L.L. B., now at Rangoon has translated it into the Canarese language—first part of it 10 chapters is sold at Rs. 1-8 (for Students Re. 1 a copy). They say that the language therein used is not pure. The language of this province (Mysore) is pure and they require books in this pure language—to get it translated they demand Rs. 400 to 500.

Regarding Telugu translation of it—Mr. A. Somanatha Rao late preacher Punjab Pratinidhi Sabha has translated 10 chapters and the book was being sold at Re. 1 a copy. The first edition of it is exhausted. There is much demand for it. He is not in a position to print the 2nd edition. He says he will sell his copy-right for Rs. 300 and demands Rs. 300 to translate the remaining 4 chapters. This is the position—when there is a demand the Samaj can not supply the need of the people and fails to do the duty of spreading the true faith in the wise. Thus all sympathetic Samajists in the name of their preceptor must extend their help to remedy the evil.

In addition to the above help, the present high cost of printing and paper are also to be considered. This heavy cost can be, to a great extent, lessened when we have a press of our own worked out with the orphans. This facility can be secured to remedy the need Thus it is hoped that the sympathetic Samajists will try to help the opening of a printing press by taking shares as required in Appeal No. II.

Om Shanti! Shanti!! Shanti!!!

THE VISIT.

A SKETCH.

(By Maranatha).

"Come Behari, the Lady Doctor is to be at Rai Sahib and Bibiji is going there to see her,' Jaldi' we should put on our English clothes and go" Thus spake Sushila, a little girl of 7 years to her brother of five.

"Has that strange Memsahib come to fetch us?" So spoke the children excitedly, while a tired, white faced mother and auntie endeavoured to adjust stockings garters boots, knickers petticoat and lacy frock and a ribbon on the hair of Sushila, while Behari puts on his khaki suit with waist coat and braces and all its paraphernalia. The Memsahib watches proceedings vainly trying to keep cool and free from flies with the help of a fan.

The room is small and juts on the street of the narrow land of the town, little air comes in. Its walls show signs of much need of white wash, stained with dirt

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as also is the woodwork.

The Memsahib thinks of her spotless home in England, of the frequent paint cleaning, a ceremony almost a ritual, which her sister herself superintends with its bar of Brook's Soap and two towels of water soft cloth and scrubbing brush. Her eyes wander from place to place seeking a clean spot on which to rest and find the delicate almost white faced children and the fresh clean clothes; but she wonders at the patience in this hot climate to put on clothes that seem so far less suitable than the graceful dhoti or pyjama suit. Her own feet sandalled and bare would prefer gladly to touch the earth lovingly if it were not for the continual spitting of human excreta all around. The pretty little fat bride with round eyes and rounder face with whom she has come led by her peeping eyes under the gold pink and black striped "doputta" has slipped away to talk to her sister bride, whom she has encountered blindly on entering both being in strict purdha.

Now the toilets are complete, out into the street we go quietly shuffling along except for the children rejoicing in English fashioned boots who dance gaily.

At the Rai Bahadur's Auntie carries away the chattering children in search of sweetmeats while the Lady Dr. gives her time to their mother. She lies on the bed while the gentle hands feel her and a sweet voice speaks out of a smiling face discussing the various symptoms. The Lady Dr. has come and is kept busy.

There is sadness in the house and there is an anxious feeling as they go to the Lady Dr. Has not the Reaper been walking around with his scythe?

Quietly they touch upon the death of Harischandra, the loved boy growing into manhood, his eager hands stretched out to life, set back by fever at the school where he was completing his studies. Some days of fever and the parents had not been informed. They arrive but to say "Farewell" Whence this attack? Was it the European food? Was it study too much pressed for examination? Alas! who knows? Harischandra is not there for them to press his hand or smooth his brow. Of the business that he should have made, of the little fiancée, desolated they do not speak, for Harischandra is not. His sister a bright girl quite Europeanized seems strange with her Indian mother and the little boys as yet in pyjama suits.

The talk veers round to the Temple which will be erected in the grounds to the seventeen year old Harischandra, to the temple of learning that might be made to increase and improve on the foreign style, where he passed away, no thought is given.

It is the old custom to build a temple, whether it is used and fits with modern European modes matters not, the custom has been fulfilled.

The relatives come, they mourn and beat themselves for Harischandra. Will Harischandra the truthful king rise and call. Woe upon them that they forsake righteousness. Like sponges they mop up any moisture at hand and become impregnated with a culture, a mothering, an encrustation not their own, the dregs of another nation's life.

Sadly the memsahib gazes and wonders at these things and as she wonders, how she longs to build anew the Beauty of the old, to make education, life itself one with life.

She sees the gardens of England with clean new thought growing children's gardens "kindergartens" powerful and strong, catching hold of Indian ideals (like the tendrils of a vine) ideals of purity and joy, drawing them in with a fresh breath of life.

She sees purity, simplicity, justice, utility, equality, fraternity hand in hand with Beauty living there a forward movement; the vanguard destroying the old fashioned pride and prejudice.

Again she sees a little corner of India, a Gurukula with its white-washed walls, its growing plants, a flowery bower, the simple books, the quick thought, the comradeship and her heart is at rest.

She wakes from her reverie to see a hot and tumbled Sushila with bared feet and an impatient Behari, being gently

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admonished that he cannot put his own boots on, if he takes them off.

The visit is ending, mother and auntie renewed with hope prepare to depart fortified with the simple prescription of the Lady Dr. for more walk and fresh air and the adjustment of Life to Life. "Numaste" calls Aumtie and mother. Sushila hurriedly arranges her stockings and boots leaving vacant eyeholes in her haste. Without any farewell she gets her topee and follows tired and despondent but is soon busy teasing Behari who is too hot to be teased.

VEDIC DARSANAS.

Hindu Philosophy.

(By Swami Dayananda of Sri Bharat Dharma Mahamandal, Benares.)

III. The Yoga Philosophy.—Patanjali the founder of this system says that God Iswara, the Supreme Ruler, is a Soul or Spirit distinct from other souls, unaffected by the ills with which they are beset, unconcerned with good or bad deeds and their consequences, and with passing thoughts. In Him is the utmost Ominscience. He is infinite and unlimited by time.

The Yoga system further says :—Objects capable of degrees reach their limit somewhere, as smallness in atoms, and magnitude in ether, so knowledge, which more or less is in all beings must reach its extreme limit somewhere, and that somewhere cannot be anywhere else but in Iswara.

Patanjali then points out the means by which pains can be avoided, re-births prevented, and final Beatitude attained. According to him, Liberation means Union with God,—the complete merging into the Supreme One. This is Yoga.

The system of Philosophy under discussion is rather a Science than a Philosophy. It deals only with the practical means by which *complete union with Iswara* can be attained It has left most part of its philosophical side of its system to be dealt with by the Sankhya.

Patanjali has discussed his philosophy in four chapters. The first deals with *Samadhi* or trance, the second, the means of its attainment, the third, the transcendent powers obtained by it, and the fourth, *Kaivalya* or union with Iswara.

How is this Kaivalya to be attained by man? The Yoga replies : By Samadhi. And what is this Samadhi and how is it to be gained? This is the main question that Patanjali attempts to answer in his Yoga Sutras.

The Yoga starts with the resolve that pain, here and hereafter, must be prevented. The evil with which man has to contend lies, according to Patanjali, in the various mental states. How is this to be done ?—How is the thinking principle of the mind to be brought under complete control ?—How is the mind to be made *perfectly calm*, as this is the only way to attain Samadhi or trance? Patanjali says :—"Yoga is the hindering of the modifications of the thinking principle of the mind." The Yoga is that state in which the mind is *perfectly stilled*,—in which complete separation of the soul has taken place with the body, and therefore mind's occupation is gone. Yet the soul remains while invested with body and works, as the potter's wheel continues whirling for a time, by the force of the impulse given to it previously. Therefore Yoga and its result,—Samadhi and Kaivalya,

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can be attained even in this life.

The Yoga then goes on to describe the different steps by which Kaivalya can be attained. They are eight in number, namely,—

(1) *Yama*, control of the senses.

(2) *Niyama*—To acquire purification of the mental faculties. These two prepare one for the practice of Yoga.

(3) *Asana*, bodily postures that help meditation.

(4) *Pranàyám*, control of the prâna through the control of the breaths.

(5) *Pratya hára*, gathering the senses inwards.

(6) *Dharnà* holding the mind to a certain point in the super-sensuous world.

(7) *Dhyána*, mind's remaining fixed in an unbroken current in God.

(8) *Samadhi*, trance, or super-consciousness.

This great Samadhi is the end of Yoga, this union of the human soul with the Supreme Soul. This is the state in which man does not exist, but only the Supreme One. This is *Kaivalya*.

THE PROBLEM OF WOMEN'S EDUCATION.

(By. Pt. Brijnath Maithal B.Sc., ll.b.)

There is now a general consensus of opinion in India as to the desirability of education for our girls. "Stri Shudro Nadhiyatam" (the woman and the Sudra must never be taught) is no longer the cry and even the most orthodox recognise the necessity of some sort of training for the future mothers of the nation. While only a few decades back there was a large section of the community which honestly believed that to educate the girls was a crime both against our Shastras and our society and the step was fraught with dangerous consequences, happily that stage has now passed and female education is no longer a topic of discussion. Here and there might be found an apostle of perverted notions of orthodoxy who may still defend the formula "Stri Shudro Nadhi yatam," but to the vast majority of the population the cry no longer appeals. On this result the various reform societies who have been doing excellent work during these decades and notably the Brahmo and the Arya Samaj may well congratulate themselves. People have now come to realize that in order that India may find a proper place in the scale of nations it is essential that the condition of her womenfolk and depressed classes has to be elevated and the realization has come none too soon Efforts are visible in every direction to give a practical shape to this realization. Each year adds to the number of girls' schools and girls receiving instruction therein. Private agencies also are working in the same direction. Female Education may thus be said to have been given an impetus. The fact that there is still an infinitesimal number of girls that are receiving instruction in the various institutions in the country or that education has still to make an enormous headway is quite another question. There are various causes at the bottom of that state of affairs, but to my mind the want of a recognition of the true value and utility of education for girls is not one of them.

But while there is such a general unanimity of opinion about the necessity of girls' education, all are not agreed as to the precise lines on which that educatio

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should be conducted. While there are some who maintain that there should be no distinction between a boys' and girls' education, there are others who hold the contrary opinion and who maintain that the functions of the two sexes being different and the ideals to be aimed at being also distinct, what is useful to one may be positively harmful to the other.

Opinion seems to be sharply divided on the point. The problem is indeed a difficult one and on the right solution thereof depends the future well-being of the whole community. Those who have been bred and brought up in western ways of thinking who do not see any good in anything western and look for guidance in every matter to the west see no harm in bringing up the boys and girls on exactly the same lines. They consider that men and women are equal and no body has a right to put any restrictions on the free scope of either sex, and therefore what is good for man must of necessity be good for the woman. They therefore advocate co-education of man and woman.

On the other extreme are people who say that women are not at all fit for higher education and that they should be given a training only in the three Rs. and other domestic duties.

Neither of the two views takes true account of the function of education and it is my purpose in the course of this brief paper to indicate the lines on which our girls' education should proceed. I am sensible of my short comings to deal with the subject comprehensively but "fools step in where angels fear to tread."

It is with the greatest diffidence that I undertake the task of putting forward some suggestions on the subject in the belief that the reader will in his turn be pleased to benefit me with his thoughts and thus help in the solution of an otherwise difficult and important problem.

At the outset I wish to make it clear that my own view is that the education of boys and girls should be on distinct and separate lines and I will endeavour to establish this proposition in the course of this paper. My chief resons for maintaining this view are four:—

(*i*) Difference in the functions of the two sexes makes it necessary that their education must be on different lines.

(*ii*) By the very nature of things girls can spend a much smaller number of years for school-life than boys, thus making it necessary that their education must include fewer and easier subjects.

(*iii*) Physical constitution of the two sexes widely differs and therefore girls are generally unable to bear the same physical and mental strain as boys, thus rendering it necessary that the courses for the two must suit their own particular capabilities.

(*iv*) Ideals to be achieved in the two cases are also different, and differ from the ideals of an occidental woman

With regard to (*i*) I cannot begin better than by quoting the opinion of one of our foremost countrymen, Mahatma Mohan Dass Karam Chand Gandhi, of whom it may be truly said that he does not utter a single word unless he has fully pondered over its full import. Speaking on the occasion of a woman's gathering at Bombay in March of last year, the great saint gave out the following as his deliberate opinion.

"Men and women are of equal rank but they are not identical. They are a peerless pair, being supplementary to one another, each helps the other so that without the one the existence of the other cannot be conceived and therefore it follows as a necessary corollary from these facts that anything that will impair the satus of eithr of them will involve the enqual ruin of them both. In framing any scheme of womens' education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand home-life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and rearing of children, women ought to have more knowledge."

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From the above it is clear that although man and woman may be recognised as equal in rank they can never be considered as identical. The verdict of science is also to the same effect and the same fact is borne out by the researches of western scholars in the domain of Science of Sociology.

Mr. Havelock Ellis, who may be regarded as the greatest of living sociologists and who has devoted his whole life in the study of these problems, says in the VIth volume of his Psychology of sex series, viz "Sex in relation to Society" at page 2.

"It is the mother who is the child's supreme parent.....The male is an imposing and important figure in the early days of courtship but after conception has once been secured the mother plays the chief part in the racial life. The male must be content to forage abroad and stand on guard when at home in the ante chamber of the family.....

Fundamental and elementary as is the fact of the predominant position of the mother in relation to the life of the race, it must be admitted that it has sometimes been forgotten.

In the great ages of humanity it has in deed been accepted as a central and sacred fact. In classic Rome at one period the house of the pregnant woman was adorned with garlands, and in Athens it was an inviolable sanctuary where even the criminal might find shelter. Even amid the mixed influences of the exuberantly vital times which preceded the outburst of Renaissance, the ideally beautiful woman, was the pregnant woman.

It is probably owing in large part to the unfortunate infatuation which has led women in England and America to follow after masculine ideals that at the present moment the inspirations of progress in women's movements come mainly to-day from the women of other lands. In England by a curiously perverted form of sexual attraction women were so fascinated by the glamour that surrounded men that they desired to suppress or forget all the facts of organic constitution which made them unlike men, counting their glory as their shame, and sought the same education as men, the same occupations as men, even the same sports."

"It was absolutely right is to far as it was a claim for freedom from artificial restriction, and a demand for economic independence. But it became mischievous and absurd when it developed into a passion for doing, in all respects, the same things as men do; how mischievous and how absurd we may realize if we imagine men developing a passion to imitate the ways and avocations of women. Freedom is only good when it is a freedom to follow the laws of one's own nature; it ceases to be freedom when it becomes a slavish attempt to imitate others, and would be disastrous if it could be successful."

"Were the capacities of the brain and the heart equal in the sexes," well says Lily Braun "the entry of women into public life would be of no value to humanity, and would even lead to a still wider competition. Only the recognition that the entire nature of woman is different from that of man, that it signifies a new vivifying principle in human life, makes the women's movement, inspite of the misconception of its enemies and its friends, a social revolution."

The same learned author in his book "Man and woman" at p. 1 says:—

"The tasks which demand a powerful development of muscles and bones and the resulting capacity for intellectual spurts of energy, involving corresponding periods of rest fall to the man, the care of children and all the very various industries which radiate from the hearth and which call for an expenditure of energy more continuous but a lower tension, fall to women."

Again he says:—

"The evolution of puberty is more precocious in girls than in boys, being both begun and completed at an early age."

"The girls' brain grows but little after the age of seven, and has actually ceased to grow by about the age of twenty, the man's brain does not reach its maximum size until after thirty years of age."

Miss Alice Buckton thus pleads for the womanly education of woman.

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"The woman ideal, which is the mothering ideal is not the same as the man's or the conquering ideal. The normal woman, whether she be married or single, is potentially mother and her mother nature must be given its full scope and exercise or the race will be robbed of half it should receive. She must not be just the slave of man; not merely the physical mother of the child, ignorant of the world in which she lives, unable to grasp the laws by which her children are developing, and cumbered by many superstitions, and by a life of luxurious ease and illness."

She says further on :—

"Psychology, or the study of mind teaches s and physiology or the study of body teaches us that if man is the initiator of life, woman is the fosterer and nourisher of life, the one who gives it form.

Professor William W. Walling of America also says:—

"In man the substance of the brain has more consistences more density; in woman it is softer and less voluminous In there numerous organic differences we find the cause of woman's greater excitability She is less given to reflection. Everything which occasions violent emotions troubles and bewilders her. Woman has more wit and man more genius; woman observes and man reasons."

I hope to be pardoned for this quoting at length from various authors but the importance of the subject is my only excuse for it. From these I believe it is abundantly clear that the functions of man and woman are separate and not identical, and any scheme of education that does not take into account this fundamental difference must in the very nature of things be pronounced faulty and even harmful to a great extent. It behoves us, therefore, that we must constantly keep in mind the truth of the above remarks before we launch any educational scheme for women, otherwise there is danger of our going astray and instead of achieving any good results from the education of our sisters, to bring about positive harm. We are yet on the threshold of our educational programme and it requires great caution and foresight to avoid the various pitfalls that the experience of other countries and our own experience in the matter of boys' education has taught us to guard against. Already there is a serious revolt against the present system of education of our boys which equips them only to serve as clerks with no love of their country or their community at heart, as mere toadies and sycophants, and the various national schemes of education are nothing but the outward manifestations of the same revolt. If we will blindly and slavishly copy any system without regard to the particular needs of our society, the result is bound to be disastrous.

(*ii*) There is another circumstance also which has to be kept in view in framing a course of study for women. In the very nature of things at least in India, in Indian society, the school life of our girls must be shorter than that of the boys. They cannot be at school for the same period as boys. In India a girl menstruates at thirteen and is fit to be a wife and mother at sixteen. A young man however, attains puberty and is fit to procreate not earlier than twenty-five. This gives the girl nine years less than the boy for study. Then again the latest age to which the marriage of a girl may be delayed is twenty four. This is proved by the following extract from the *Literary Digest* quoted in a previous issue of the Vedic Magazine:—

"The growing tendency among women to postpone the age of marriage is a bad one, for infant mortality increases steadily as the mother grows older. The best children are those born of young mothers. This is directly in opposition to the teaching of some feminists, who assert that the best children are those of mature mothers. It is however based on evidence, well known to eugenists. Every eugenist knows, he says, of the abundant proof that relatively early marriage is beneficial both to mother and child. One of these proofs is furnished by studies of infant mortality in relation to the age of mothers. He finds that the death rate for children of the oldest group of mothers is about 50 per cent. greater than that of the children of young mothers, and concludes that *as measured by infant*

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mortality the best age for a girl to marry is probably between twenty and twenty-five and that every year a woman delays child bearing after the age of 25 is penalising her children."

On the contrary a man without detriment to the race may postpone marriage up to the age of 48. Thus we see that at the lowest computation a man may continue at school or college 1½ times the period that a woman is permitted by nature to do and at the highest twice that period. Nature herself does not allow the equality of opportunities to the two sexes and it is, therefore, impossible to expect the fairer and the sweeter sex to compete favourably with the sterner one. Our social conditions also point to the same conclusion. In India marriages at the highest take place at the age of 16 for girls and 25 for boys. This is indeed the last year to which marriages are postponed, in practice they take place much earlier. When such is the case, a girl's education must of necessity comprise fewer subjects than the boy's and include topics which specially pertain to her sphere and not encroach on the sphere of the other sex. Her education is not to be on literary lines as it is not meant to fit her to follow outdoor avocations of life, but to train her to be a good mother, a loving wife and sister.

(iii) Another point that has to be looked to is the natural physical weakness of the woman in comparison with man, which makes her less fit to bear the same physical and mental strain as a boy would be able to do. The truth of this is too often forgotten and it is, therefore, that we find our sisters who are reared and brought up in western ways and in western systems of education falling an easy prey to such mental diseases as hysteria, neuralgia consumption etc. If a census were to be taken of our girls reading in colleges and Boarding Schools where this truth is often ignored and an estimate formed as to how many are found suffering from these maladies, to my mind the result would be startling and revealing. These girls although they may pass the University examinations with credit and win laurels are utterly unfit for maternity thus failing to fulfill, the supreme desiny of womankind. This is not peculiar to the Orient. Even the Occident is not immune from the malady, and there have been many cases of headaches, palpitations, emaciation and familiar accompaniments of breakdown amongst girls while an analogous condition in a school boy is so rare that it may taken to be non-existent.

(iv) Having so far considered the limitations and the peculiar conditions under which womens' education has to be conducted we now come to the ideal of education of women. The aim of all true education is to help the natural unfoldment of mind and character and to bring into play the latent qualities of our inmost nature. It does not mean the acquisition of mere book learning or equipment for a particular profession, but it is self realization through self-expression to its fullest extent in the very process of education itself. It should enable the individual to find his or her proper place in life and society by drawing out his or her own peculiar latent faculties. The very term education means drawing out. Thus education of women ought to aim at drawing out and developing their particular characteristics. These have been already enumerated in dealing with item (i).

In short, while woman is destined by nature for the occupation of motherhood, man is destined to be the bread-winner of the family. Woman need not be educated for a living or a profession, for while fatherhood is an act, motherhood is a profession There is so much of misconception on this point of economic independence of women, that it is well to deal with it in rather greater detail. They argue that much of the assumed superiority of men is due to the economic dependence of women and if the latter also were allowed to lead an economically independent life by earning a living for themselves, much of this boasted superiority would be gone. Hence in their opinion it is necessary that women should be given liberty to prepare themselves for professional life, which will free them from the ill-treatment

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of men and enable them to acquire that spirit of independence so essential for the formation of a strong character. All this is no doubt due to a reaction against economic dependence. But the question is why should the woman who produces and brings up children for the community be considered as dependent, simply because, as an insignificant reward for her services, she is supported by the husband on behalf of the community. The difference is only of the view point from which we look at the thing. As the *Vedic Magazine* observed in one of his Edito ial notes on ie subject "Why is the lawyer not regarded conomically dependent even though he kets princely wages for interpreting or misinterpreting the law or helping or hindering the administration of justice? Why is a doctor not in a state of economic dependence even though he is supported by the community for curing physical ills? Carpenters, blacksmiths, painters etc., all in receipt of fair wages, are economically independent. Why should woman then, who renders the supremest conceivable service to humanity feel that she is treated as dependent? Are the practice of law, the writing out of prescriptions, the printing of pictures and the manufacture of wooden and iron furniture *greater or more serviceable* occupations than the moulding and shaping of the stuff which can develop into sages, rishies and genuises? Who will have the temerity to answer in the affirmative this question when put with such straightness? Yet society has become so degenerated that with the disappearance of the conception of the supreme purity and sanctity of the holy act of procreation, also disappeared the notion of the Mother as the Supreme Benefactor of the family and as such entitled to be supported by the community. The remedy lies not in converting the womanly woman into masculine woman who will compete with man in his outdoor avocations of life, but in restoration of the true conception of the sanctity and dignity of motherhood.

That the craving for this so called economic independence is fraught with grave consequences is abundantly made clear by the evil results which the system has produced in England, America and other industrial countries where women occupy themselves in a similar manner as men.

"In England" says Mr. Ellis on page 21 of his book "this tendency has become peculiarly well marked with disastrous results. The interest of the employed woman tends to become one with that of her employer; between them they combine to crush the interests of the child who represents the race and to defeat the laws made in the interests of the race which are those of the community as a whole. The employed woman wishes to earn as much wages as she can and with as little interruption as she can

This impulse on the employed woman's part is by no means always and entirely the result of poverty, and would not therefore be removed by raising her wages. Long before marriage, when little more than a child, she has usually gone out to work, and work has become a second nature. Her house means nothing to her; she only returns there to sleep, leaving it next morning at day break or earlier, she is ignorant even of the simplest domestic arts; she moves about in her own home like a strange and awkward child."

Can such a state of affairs be considered with equanimity. There can be little doubt that the care of the mother and her child is not a matter concerning the individual alone but concerns the community as a whole and the community cannot afford to be slack in asserting its authority over it. The state needs healthy men and women, and by any negligence in attending to this need it inflicts serious charges of all sorts upon itself and at the same time, dangerously impairs its efficiency in the world. On this point Mr. Hevelock Ellis says on page 410 of the same book:—

"The general tendency of civilization towards the economic independence and the moral responsibility of women is unquestionable But it is by no means clear that it is best for woman and therefore, for the community, that women should exercise

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all the ordinary avocations and professions dleveloped in accordance with tth psecial aiptitudes of men, but the face that the sexual processes by which the race is propagated demand an incomparably greater expenditure of time and energy on the part of women than of men, precludes women in the mass from devoting themselves so exclusively as men to industrial work. For some biologists, indeed, it seems clear that outside the home and the school women should not work at all. "Any nation that works the women is damned" says Wood Hutchinson .....The neglect of home is the worst injury modern industry has inflicted on our lives, and it is difficult to see how it can be compensated by any increase of material products. ....There is a failure to perceive that first of all women must claim their right to their own womanhood as mothers of the race. This special position of woman seems likely to require a re-adjustment of economic conditions to their needs."

Besides this danger to the health of the mother and consequent degeneration of the future race from an economical point of view also the system cannot be considered profitable. This has been best explained by Adele Crepaz, the talented authoress of "The emancipation of Women" in the following pregnant remarks of hers:—

"If a man and his wife are following different callings, they have to take into account increased taxation, their several professional residences, situation, additional servants etc., and an increased competition lessens professional incomes, it is very doubtful in the face of the doubled expenses, whether husband and wife would realize as much as did the man when he was working alone.....If a woman has professional duties outside her home, her establishment must be conducted upon a more expensive scale. True the mechanical work of house keeping can be carried on by another person, whose keep and wages represent a certain amount; but the eye of the mistress, her practical knowledge, her over sight in sudden emergencies can hardly be supplied by paid assistance. The clever mistress can carry on her housekeeping at half the cost of a servant's management. A wife who devotes herself with understanding, activity and zeal to the conduct of her house is making money if not in a positive, in a negative sense for her expenditure is lsss. Linen, clothing, furniture, can all be made to last much longer by order and industry of a careful mistress, and while the husband is the bread winner, the wife, by her thrift and wise management of what he earns, is doing her full share in the matter of national economy."

From this it is abundantly clear that women are not to be earning members of society and therefore, in the very nature of things their educational courses cannot be framed on the same lines as those of boys.

Having so far dealt with at somewhat unusual length the main points which render it necessary that courses of instruction for the two sexes must be distinct, it remains to be considered what those courses ought to be in the light of what has been said above.

Branches of study suitable for woman.

(*i*) Knowledge of Hygiene and of House. keeping.
(*ii*) History of the country and Geography.
(*iii*) Elementary Physics and Chemistry.
(*iv*) A knowledge of domestic duties such as cooking, sewing etc.
(*v*) Simple Mathematics.
(*vi*) The mother tongue and Sanskrit.
(*vii*) Music and Painting or Drawing.
(*viii*) Religion.
(*ix*) Nursing.

One or two other subjects may be added to the above list, to suit the special needs of particular girls. This is to be the ordinary educational equipment of every girl. Less than that would not do and will not be useful. Those of them who are particularly brilliant or whose inclinations lie that way, may also take up the study of some language like English etc. But as a general subject for all I believe it will not be helpful, and may even prove harmful. As Mr. Gandhi has said "To introduce English education schools meant for women could only lead to prolong our helplessness." These then in the main are some of the

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subjects that a scheme for women's study should comprise. The list does not profess to be exhaustive and some others may usefully be added to suit local needs. But these are an absolute necessity to my mind.

The only question that now remains to be considered is the system according to which girls have to be educated *i.e.* whether there should be separate schools for boys and girls or their education can proceed side by side with boys and whether their education should be in the hands of males or females only. We Indians have a traditional horrence of co-education and happily this has not been attempted by the Government or by any private agency in the country so far. In countries where the system is in vogue; I learn it is not sometimes attended with quite happy results. To bring together persons of the two sexes at an impressionable period of their lives constantly is likely to lead to untoward consequences which must be avoided. Indeed our Shastras declare that the girls schools should be entirely in the hands of ladies and not even a boy of 5 or a girl of 5 be allowed to enter in a girls school or a boys' school respectively. This is really essential for the preservation of Brahmcharya. However in the present state of affairs the latter condition—the education being entirely managed by ladies—cannot be too rigidly enforced, for the number of ladies who can undertake this ask is necessarily limited. Till that ideal is achieved, we have to rest content with such little help and guidance as our ladies can give us and ourselves carry on the movement. But even then it is essential that the work of teaching should not be entrusted to male hands. I quite realise that with the dearth of lady teachers in the country, this is rather difficult of attainment, but we should rather put up with these temporary inconveniences than engage males in the work of teaching our girls.

I have now indicated, perhaps at an unnecessary length, the salient points which we must always keep in view in organising any system of Female Education in India and I venture to believe that if these are attended to, education of our girls, would be attended with better results and we shall find our sisters taking their rightful place in society. They will then truly be "our philosophers, our guides and our friends." Let no false notions of glory or of patriotism seduce us from the right path and make us seek after things which are not at all congenial to our soil or our traditions. Let us stick to our own ideals—ideals which gave us a Sita, a Savitri, a Lopamudra and a Gargi. These were ladies bred and brought up on our ideals of education and I challenge the sceptic to point out to me from the annals of the world, a nobler, a loftier and a higher ideal than that achieved by these shining lights of India's womanhood. The cause of the country is the cause of womankind and there can be no better service than to help in that cause with mind, body and money. Let us realise in the words of Mrs. Besant that "woman is the Shakti, the Divine Power and without her man cannot reach the fullness of life. Partner, not subject; comrade, not rival; helper, not burden, such is woman to man. With her Freedom India shall become free. For man and woman are the halves of a perfect whole and by their united strength shall India enter into her kingdom."

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A BRHASPATI SUTRA

[The Brahaspati Sutras on polity were originally published in "Le Museon" for the month of March 1916. The work has been edited by F. W. Thomas Esq., Librarian of the India Office Library. The text of the Sutras was given in the Roman script there. We have transcribed it into the Davanagari characters with the assistance of our friend Pandit Bhagvaddatta, B. A., research scholar, who deserves our thanks on that account.

We take this opportunity to offer our thanks also to the Cambridge University Press for permission to reproduce the Sutras. We are sure our readers will read with interest this ancient Aryan work on polity.

EDITOR V. M.

INTRODUCTION.

The text here edited with translation was brought to notice in the course of a search for a celebrated treatise, also ascribed to a Brhaspati, namely the exponent of the Lokayata or Carvaka doctrine, the crude corporealism of India. The discovery of this work, to judge from the quotations in the *Sarva-darsana-samgraha* and elsewhere, would contribute notably to the entertainment of students of Sanskrit literature.

The present treatise is not devoid of interest, but the interest is of a different character. The work is in one respect unique, being an exposition of the Science of Royal Policy in *Sutra* style. This Indian science may claim no ordinary place in the history of culture, since two of its succedanea, the policy in fable and the game of chess, still styled the Royal Game, have made the conquest of the world. In its pure form as a science of monarchical government it does not seem to have passed beyond the Indian sphere, that is the sphere dominated by Indian culture, including Further India, the Malay countries, Central Asia, and Tibet: for, though the Muhammadans have a science of government, which may go back to pre-Islamic Persia, it does not betray an Indian inspiration. And Macchiavelli's *Prince*, if influenced at all, as is *a priori* quite conceivable, by oriental models, would derive rather from the Muhammadan than the Indian. The propagation of the policy in fable (the Fables of Pilpay) was first adumbrated by Sir William Jones, in a sentence * which has been expanded by Benfey, with remarkable learning, into an important treatise; just as another sentence from the same eminent scholar developed in the hands of Bopp into science of Comparative philology.

In its technical form the Indian science of polity first became known by the publication of the *Kamandaki-Nitisara* with selections from the commentary (edited by Rajendralala Mitra and others in *Bibliotheca Indica*, 1861-1884). The next stage is represented by two valuable publications of professor Formichi, a translation of the work of *Kamand-aki* and a treatise entitled *Gli Indiani e la loro Scienza politica* (Bologna, 1899). In 1908 a notable paper by Professor Hillebrandt drew attention to a number of quotations from a prose work ascribed to Canakya, also known as Visnugupta and Kautalya, which was plainly the original authority upon which the later scholastic expositions by Kamandaki and others were based. Prof. Hillebrandt was unaware at the time that this original treatise had

* From the Third Annual Discourse: prefixed to his translation of the *Hitopadesa*.

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already been discovered in South India, and that the discoverer, Pandit Shama Sastri of Mysore, had published an article dealing with it in the *Indian Antiquary* (1905, pp. 5 sqq) and had commenced to issue a translation in the *Mysore Review* (1906-9, completed in the *Indian Antiquary* for 1909-10), of which publications notice was taken in Mr. Vincent Smith's *Early History of India* (Oxford, 1907, pp. 134 sqq).

The text was edited by Pandit Shama Sastri (*Mysore Government Oriental Library Series : Bibliotheca Sanskrita*, No. 37) in 1909, in which year, having been favoured with a perusal of the proof-sheets I was able to draw attention (*J. R. A. S.* pp. 446-7) to the extreme importance of the work. In 1911-12 Professor Jacobi in two very valuable papers (*Kultur-Sprach-und Literaturhistorisches aus dem Kautiliya* and *Uber die Echtheit des Kautiliya* in the Berlin Academy *Sitzungsberichte*, 1911, pp. 954-973, 1912, pp. 832-849) discussed the bearings of the work upon the Indian literary and linguistic history and argued forcibly for its authenticity. We have also to take note of interesting discussions of the work by prof. Jolly, *Lexikalisches aus dem Arthasastra* (*Indogermanische Forschungen*, XXXI., pp. 204-10), *Kollektaneen zum Kautiliya Arthasastra*) *Z. D. M. G.*, 1914, pp. 345-359), Dr Johannes Hertel, *Literarisches aus dem Kautiliyasastra* (*Vienna Oriental Journal*, XXIV., pp. 416-422), and Dr Jarl van Charpentier, *En Indisk handbok i statslara fran 300 f. kr.* (*Nordisktidskrift*, 1913, pp. 353-369), Narendra Nath Law, *Studies in Ancient Hindu Polity* (*Based on the Arthasastra of Kautilya*) (vol. I., London, etc., 1914) and a partial commentary compiled by Dr I. Sorabji, as a pupil of prof. Jolly, and published at Allahabad in 1914. A revised translation by Pandit Shama Sastri is now passing through the press. The information contained in the *Arthasastra* is still far from exhausted, and the interest in it may be expected continually to increase.

As Prof. Jacobi, has mentioned, Canakya frequently quotes his predecessors, both schools and individuals, the style often assuming almost the form of a discussion; and it is clear that in (say) the fifth and fourth centuries B. C the subject of royal policy was a recognized topic. The schools are the Manavas, Barhaspatyas, Ausanasas, Ambhiyas (no doubt, of Taxila) and Parasaras, and the individuals Bharadvaja, Visalaksa, Pisuna, Kaunapadanta, Vatavyadhi, and Bahudanti-putra. It is, therefore, of interest to find that in the account of the science occurring in the *Mahabharata* (cited by Prof. Jacobi, 1911, p. 973) some of these names occur. There we are told that the founder of the science was Brahma himself, whose work was abridged by Siva in a treatise entitled *Vaicalaksa*, and then further abridged in succession by Indra, who compiled the *Bahudantaka*, Brhaspati the *Barhaspatya*, and Kavi (Usanas), the (Ausanasa) treatise—of which the last-mentioned is named along with those of Manu, Indra, Bharadvaja, and Gaurasiras in another passage of the same book (c. 58, 2-3), also in I. 98, 36 and elsewhere in the literature (e.g. *sama ausanasa* in the *Janakiharana*, x. 26).

To complete this brief sketch we should mention the *Sukraniti*, no very early work, which has several times (by Oppert at Madras in 1882, by Jivananda Vidyasagara at Calcutta, 1882 etc. etc.) been edited in India and is now accessible in translation (by prof. Benoy Kumar Sarkar in *Sacred Books of the Hindus*, Allahabad, 1914).

The *Agni-purana* has also a section devoted to the subject, which is, further, fully represented in the *Manava Dharmasastra*, as well as in the *Mahabharata*. We need not mention the later and minor treatises in Sanskrit literature.

The *Niti* literature of Burma is of different character. In the Tibetan, however, where we find also quasi-independent works, on government, there are translations of Sanskrit texts in verse ascribed (1) to Masuraksa and (2) to Nagarjuna. The Javanese has, besides a professed translation of the *Kamandaki Nitisara*, also some minor

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tracts, perhaps representing the late moral anthology which bears the name of Canakya.

If the short text which is here edited were representative of the ancient *Barhaspatya* doctrine, it would have a considerable interest. Unfortunately, this is far from being the case. It professes, indeed, like the *Brhaspati-Smrti*, to be dictated to Indra by his Purohita. But what follows is a brief and strangely disjointed exposition of the subject. Its date, as it stands, seems from an apparent mention of the Yadavas of Devagiri to be brought down at least to the twelfth century A D. It refers, in passages which, however, may be suspected of interpolation (see notes to II. 8—35, III. 8—16, 33—7, 119—33), to the sects of the Saivas, Vaisnavas, and Saktas, and names their sacred domains (*ksetras*), some of which may not be ancient. It does not seem to contain the matter indicated by the citations in the *Arthasastra* of Kautilya (pp. 6, 29, 63, 177, 192 of the edition). It displays some grammatical peculiarities, e.g. neuters for masculines (which may sometimes be explained as accusatives obscured by the elliptical *sutra* style and *vice versa*), accusative after *vi-svas* (which, however, occurs elsewhere), and even the forms *samgrahet* (which should perhaps be *samgrahayet*, as the correct *samgrhniyat* occurs several times) and *divyat* (old subjunctive of *div*; see Lexx.). Finally, it presents some confusions (e.g. I. 36, II. 34, V. 17), probably due to the MSS, and one strange word *kusumanta*, which, though it can hardly be for Musalman, might conceivably be a roundabout expression for Pallava (or *pallava* = *vita*).

It is not, however, the case that nothing can be said on the other side. Apart from the suspected interpolations, the tone and style, and even the disjointed and miscellaneous character of the work, produce a sense of antiquity: it is hard to conceive of such a treatise being deliberately complied by persons acquainted with the *Nitisara* of Kamandaki and the *Sukraniti*. Some of the expressions, e.g. *atibhedayet* (I. 52), *alamkarayet* (IV. 10), are in the old *Arthasastra* style, as are the proverbial expressions (e.g. I. 29, 100, II. 11, V. 13, VI. 12). The name *Tisya*, as applied to the fourth, or Kali, age, recurs in the *Mahabharata* and *Harivamsa*. A connection with the Barhaspatyas may be seen in the restriction of the royal sciences to one, namely *dandanti* (Arthasastra, p 6), although they add *vartta* (which again is represented in our text by *krsigoraksabanijyani*, II. 4; cf. Arthasastra, p. 8, *krsipasupalye banijya ca vartta*). The importance attached to the Lokayata and Bauddha doctrines also points to the same direction. The term *Kapalika*, as applied to adherents of the *Kamasastra*, requires explanation; but some Saiva sects, e.g. the Pasupatas, encourage erotic ideas.

Upon the whole we should perhaps not be mistaken in maintaining that the text *does*, though rather remotely, derive from the ancient *Barhaspatya* system. We might compare it with such treatises as the existent *Vedangas*, or with the *Atharvaveda Parisistas*, which contain undoubtedly ancient matter along with strange lexicographical features (e.g. *homayet* and even *namaskaret*; see the edition by Negelein and Bolling, Leipzig 1909-10, index). They belong to the backwaters of priestly studies preserved in Southern India, when the general interest was transferred to such subjects as Nyaya, Vedanta, law, and grammar.

A MS. of the work seems to be recorded as in private possession in South India (see Oppert's 'List,' vol. I. No. 4642). This MS. has not been procurable; but by the kindness of Prof. Rangacharya, late Curator of the Government Oriental MSS. Library in Madras, I have been favoured with a Devanagari copy of another MS, which is under his charge. Upon this (M) I have based the text, recording the slight variants of the Royal Asiatic Society's Whish MS (W—noted in Winternitz's catalogue under No. 160 (3), p. 219). Both originals are in Grantha character, and they derive not

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remotely from a common source *. The punctuation follows almost invariably the Madras copy: the numbering of the *Sutras* has been added.

As the treatise is definitely a *Sutra*, a commentary must have been designed. Does a copy exist, perhaps under Oppert's I. No. 6061 *Barhaspatya-sutra-tika* (no longer traceable)? It might contain something interesting, more especially as it is not quite clear that the text in its six *adhyayas* is complete †.

I hope shortly to be in possession of a *Niti-sutra* ascribed to Canakya.

* Whether this common source was the actual Madras Ms. or not, I am unable to demonstrate. That it was in the Grantha character is proved by the confusions between *e* and *hi* (v. 15); (*au* and *n* (read as *n*: III. 118, IV. 38, V. 22); *m* and *h* (I. 5, II. 8, 18, III. 76, 81, 92, V. 11); *k* and *t* (I. 54, 76, III. 81, 92, 131, V. 13); *k* and *tt* (III. 122); *g* and *bh* (III. 67); *c* and *v* (III. 26—7); c and *p* (II. 39); *nc* and *sc* (II. 73, III. 23, 87, 102); *j* and *bh* (II. 33); *nd* and *ndr* (III. 41); *nd* and *ndh* (II. 43); *t* and *m* V. 26); *n* and *r* (I. 7); *nu* and *nr* (I. 54); p and *v* (V. 27); *la* and *li* (II. 9); *vra* and *vr* (V. 26).

† We may here enumerate the chief grammatical peculiarities above referred to. Some of them may be due to the elliptical *Sutra* style, while some masculine plurals in *ani* from nouns in *a* may be conjectured to be Ms. errors, final *n* (Grantha, etc.) having been read as *ni*. Also double gender in such nouns is common:

(*a*) neuter for masc.:
abhiprayam (V. 9); *artham* ? (VI 9; *asavani* (III. 57); *upayam* (IV. 43); *kalaham* (IV. 36); *kamam* ? (II. 47); *devalayani* (III. 56); *dharmam* ? (II. 46); *pratikaram* (IV. 50); *mantrani* (III. 8, elsewhere masc.: different sense ?); *moksam* ? (II. 48); *lobham* (I. 22); *vadham* (II. 49); *sabdam* (IV. 33, known elsewhere); *svaram* (IV. 17); *visaya* (III. 113 ?)

(*b*) compounds with *adi* in various genders, having no obvious concord: I. 12, 57, 64, 65, 106; II. 16, 19; III. 15.

(*c*) masc. for neuter:
ausadhah (III. 139); *ksetsah* (III. 119-122; also neut.); *ahplah* (III. 73); see also III. 9.

d *arj*-for *arj*: II. 7, 9, 13.

e *suparihrtya* (V. 15) and *divyai* (III. 46, 47 are archaic. As regards Sandhi, I have usually normalized, sometimes leaving *h* in pause, where ly is legitimate.

We have reproduced the learned Introduction by Mr. Thomas *verbatim*. We do no however, agree with him in all his conclusions. We believe that the work is evidently very much older. It seems to have been compiled in its present form not later than the 3rd century B.C. An article challenging many of the conclusions of Mr. Thomas written by our beloved friend Pandit Bhagvaddatta will appear in a future issue of the *Vedic Magazine*. We take this opportunity, however, to pay a deserved tribute to the painstaking research and up-to-dateness of the writer of this informing and interesting Introduction.

EDITOR,
V. M.

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ओ३म्

अथ बार्हस्पत्यसूत्रम्

बृहस्पतिरथाचार्य इन्द्राय नीतिसर्वस्वमुपदिशति ।

प्रथमोऽध्यायः ।

आत्मवान् राजा ॥१॥

आत्मवन्तं मन्त्रिणमापादयेत् ॥२॥

दण्डनीतिरेव विद्या ॥३॥

धर्ममपि लोकविक्रुष्टं न कुर्यात् ॥४॥

करोति चेदाशास्यैनं बुद्धिमद्भिः ॥५॥

समानैः सेव्यः ॥६॥

स्त्रीबालवृद्धैः सह न वदेद्धर्मनीति-

कृत्यानि ॥७॥

ऐन्द्रजालिकं न कुर्यात् ॥८॥

मन्त्रवादोत्सवौ च ॥९॥

आमयविषध्वंसनानि च ॥१०॥

न भस्मधारणम् ॥११॥

नाग्निहोत्रवेदपाठादीनि च ॥१२॥

न तीर्थयात्रा ॥१३॥

न राजसेवा च ॥१४॥

न स्त्रीसेवा च ॥१५॥

न म[द्य]मं पिबेत् ॥१६॥

ब्राह्मणं न हन्यात् ॥१७॥

स्तेयं न कुर्यात् ॥१८॥

बहु न च स्वगतुलेपौ ॥१९॥

न विवीदेत् ॥२०॥

न चातिकुप्येत् ॥२१॥

अविषये लोभमदानसंज्ञम् ॥२२॥

केदारे बीजानि वापयेत् ॥२३॥

दानं कर्त्तव्यम् ॥२४॥

तदसहिष्णुता लोभः ॥२५॥

स्तेयं लोभश्च ॥२६॥

स्वद्रव्यव्ययहेतुः कामः ॥२७॥

गुरुदेवप्राज्ञनृपादिहिंसाबुद्धिः क्रोधः ॥२८॥

स्वशिरस्ताडनं च ॥२९॥

बलादिषु च समं शत्रुं युद्धेन हन्यात् ॥३०॥

अन्याभियोधी सामदानभेदमायोपेक्षा-

दिभिः ॥३१॥

मलवेषं न कुर्यात् ॥३२॥

मृगयातिसङ्गं च नाचरेत् ॥३३॥

स्त्रीष्वतिसङ्गादयशो व[र्द्ध]र्धते ॥३४॥

आयुश्च क्षीयते ॥३५॥

द्यूतपरतापपरापवादपातकिसमागमेसमन्त्र-

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पदानि परच्छिद्राणि विद्याव्यसनपरिहास्येन ॥३६॥

औषधोपयोग विण्मूत्रविसर्जनकस्नान दन्तधावनमैथुनोपभोगदैवतपूजापि रहस्येन ॥३७॥

वृथा धर्मध्वजिनं न विश्वसेत् ॥३८॥

निन्देन्न च ॥३९॥

उन्मत्तजडादीन् दृष्ट्वा न हसेच्च ॥४०॥

तुल्यशीलवयोभिः क्रीडितव्यं रहस्ये ॥४१॥

गजाश्वक्रीडे व्यक्ते न द्विमूर्तम् ॥४२॥

दूषयेन्न च स्वजातिजीवत्सु ॥४३॥

अर्थेनानुरोधेणाभिजन्मनौदार्येण पूर्वैर्भ-
[२रव] विष्यैरधिकत्वा इच्छा कर्त्तव्या॥४४॥

पूर्वाचरितं धर्ममनुजीविसकल्य मयात्यज्ञाति-
मुद्वहान्धवान् समं पश्येत् ॥४५॥

बहिरन्तर दण्डदानावनुजीविषु ॥४६॥

सामभेददानानि मन्त्रिषु ॥४७॥

सामभेददानार्थमायपिण्डानि ज्ञातिषु ॥४८॥

अप्रियमपि वचनं शृणुयात् ॥४९॥

दुर्दिनग्रहदैवपम्यत्रिजन्मनक्षत्रे गुरुकार्यप्राप्तौ
न च मङ्गलानि सेवेत ॥५०॥

एकदेशैकरूपिणीमभिजातां स्त्रियं गमयेत ५१

अतिभेदयेन्नातिसामं नातिदानं न च स्त्रिषु
दण्डो न च मायोपेक्षा कर्तव्या च॥५२॥

तासु न बहु वदेत् ॥५३॥

ग्राम्ययाचकस्तुतमागध वन्दीनटनर्तक्युपा-
ध्याया सत्यवादवटु विटवणिजगोपालवे-
श्या कुनृपेष्वनृताडम्बरं वक्तव्यः ॥५४॥

संन्यासं नृपवेश्यामन्त्रवादोपजीविष चिरं
न सेवेत ॥५५॥

आत्मप्रभुं सेवेत ॥५६॥

आयत्यादीनति न । ५७।

स्त्रीद्यूतपानसक्तान्न सेवयेत् ॥५८॥

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[द्वितीयोऽध्यायः ॥]

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[तृतीयोऽध्यायः ।]

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[१७ख] यत्र कलहम्भर्त्सनं च एकस्य धर्म एकस्यार्थे स्त्रीबालवृद्धैः सह एकस्य रुदितमेकस्य क्रोधो यस्मिन् सोऽधमः ॥३६॥
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[१८ख] पूर्वमुपकारं न कार्येत ॥४८॥
उपकारं नियतं कुर्याच्च ॥४९॥
नाभाविव्यसनं पूर्वं ज्ञात्वा व्यसनप्रतीकारं कार्यमिति गुरुराह ॥५०॥

इति बार्हस्पत्यसूत्रे चतुर्थोऽध्यायः

[पञ्चमोऽध्यायः ।]

चत्वार उपायाः ॥१॥
त्रयश्च ॥२॥
मायोपेक्षा चयश्च ॥३॥
सुप्तेषु साम ॥४॥
शङ्कितेषु सामभेदौ ॥५॥
लुब्धेषु सामदानभेदाः ॥६॥
कष्टेषु सामभेददानमायोपेक्षावधाः ॥७॥
साम पूर्वं प्रयोक्तव्यम् ॥८॥
[१९क] मनसोऽभिप्रायं वाचः प्रीतिकर्म न ज्ञातीनां ज्ञातयो व्यसने हृष्यन्ति ॥१०॥
ज्ञातिं ज्ञातयः प्रच्छन्नहृदयाः क्रूरा उपद्रवन्ति ॥११॥
सर्वभयेषु ज्ञातिभयं घोरम् ॥१२॥
गोषु पयः ब्राह्मणे कोपश्च ॥१३॥
स्त्रीषु चापलं दूरत्वं ज्ञातिषु सौहृदं पत्रजलबिन्दुवत् ॥१४॥
हितं गुरुजनवाक्यं शास्त्रचोदितं च ये न शृण्वन्ति कालचोदिताः तस्मात् तान् सुपरिहृत्यान्यत्र वसेत् ॥१५॥
लोकविरुद्धं नाचरेत ॥१६॥
मन्त्र[१९ख]विद्यागुह्यपदमेषु ग्रहान् वान्धवान् कुशलाद् अन्यत्र कार्यं व्यसनानि च ॥१७॥
दुर्जनं परिहृत्य वक्तव्यं विद्यायुक्तोऽपि गृहाहिरिव ॥१८॥
शत्रुपक्षादागतं न विश्वसेत ॥१९॥
गुणतः संगृह्णीयात् ॥२०॥
भावैः परीक्षयेत् ॥२१॥
वीरगुणसारैः सह साम ज्ञायते बुद्धिसाधैर्ज्ञाने सहसा परीक्ष[२०क]येत् ॥२२॥

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इङ्गितैर्ज्ञातुं शक्यते ॥२३॥

प्रसन्नो न ॥२४॥

अशङ्कितमति[:]स्वस्थः ॥२५॥

अकोपनश्च बालादयोऽपि विदधत्यन्ति हि तम् ॥२६॥

स्वकुलस्य विनाशं ज्ञात्वा बुद्धिमाँस्तत्र नृपतिमपि न युक्तमाश्रयेत् ॥२७॥

द्वये यथावाच्छुभाशुभं पूर्वं उदेति न दुष्टाचारः सर्वत्र कारयेत ॥२८॥

चपला न बहुमान्याः ॥२९॥

इत्याहाचार्यो बृहस्पतिः ॥३०॥

इति बार्हस्पत्यसूत्रे पञ्चमोऽध्यायः ।

(षष्ठोऽध्यायः।]

[२०स्व] देशकालयोग्यं कर्म नयानयौ च वेदयेत ॥१॥

विपरीतं न वेदवीर्यदर्पेण ॥२॥

हितानि निरूपयेत् ॥३॥

नयो मन्त्रिभिर्निरूप्य कार्यते ॥४॥

बुद्धिजीवनैरमात्यैः सह कार्यमकार्यं च निरूपयेत् ॥५॥

आहितं विकारं यस्य प्रतिभाति स मन्त्रयोग्यः ॥६॥

अर्थमार्जयेत् ॥७॥

यस्यार्थराशिरस्ति तस्य मित्राणि धर्मश्च विद्या च गुणविक्रमौ च बुद्धिश्च ॥८॥

अधनेना[२१क]र्थमार्जयितुं न शक्यते गजोऽगजेनेव ॥९॥

धनमूलं जगत् ॥१०॥

सर्वाणि तत्र सन्ति ॥११॥

निर्धनो मृतश्चण्डालश्च ॥१२॥

एवं धर्ममूलं च विद्यामार्जयेत् ॥१३॥

विद्यामूलं जगत् ॥१४॥

विद्या पुनः सर्वमित्याह गुरुः ॥१५॥

इति बार्हस्पत्यसूत्रे षष्ठोऽध्यायः

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BRHASPATI SUTRA.

Now the *Brahaspati Sutra*.

Now Brhaspati,* the Preceptor, expounds to India the Whole Substance of Policy:

I (Personal Conduct)

1 Self-mastery is the quality of a king.

2 As minister he should appoint one master of himself.

3 His sole science is the Administration of Punishment [=Government].

4 Even right he should not practise when disapproved by the world.

5 Should he practise it, it should be after recommending it by persons of intelligence.

6 He is to be served by his like.

7 With women, children or the aged, he should not discuss measures of right and policy.

8 He should not engage in magic shows [*indrajala*];

9 In incantations [*mantras*], however, and festivities;

10 Also in counteracting diseases and poisonings.

11 Not smearing with ashes [like an ascetic]

12 Also not sacrifice [*agnihotra*], Veda-reading, and so forth.

13 Not processions to sacred places.

14 Also not service of a king.

15 Nor service of women.

16 He should not drink intoxicants.

17 Nor slay a Bráhman.

18 Nor practise theft.

19 Nor much indulge in garlands and unguents.

20 He should not be dejected.

21 Nor over-wrathful.

22 What is called non-giving is greed on a wrong occasion.

23 In a (true) field he should have seed sown.

24 Giving should be practised.

25 Aversion therefrom is greed.

26 Theft is also greed.

27 Pleasure is a cause of expenditure of means.

28 A will to hurt gurus, gods, wise men, kings, and so forth is anger,

29 And it is a smiting of one's own head.

30 An enemy equal in forces and so forth he should slay in war;

31 Other adversaries [*or* If attacking others, then] by conciliation, gifts, dissension, pretended ignoring, and so on.

32 He should not have sordid dress.

33 And he should not practise over-indulgence in hunting.

34 From over attachment to women ill-repute grows;

35 And vitality wastes.

36 In association with those guilty of gaming, provoking others, abusing others, the weaknesses of others (are exposed) along with the words of *mantras* in learned or frivolous play (?).

37 Taking of medicine, evacuation of urine and faeces, bathing, teeth-cleaning, enjoyment of copulation, worship of divinities,—these also are to be done inprivate.

38 A sham professor of virtue he should not trust;

39 Nor censure either.

40 Nor upon seeing mad or stupid persons, and so forth, should he laugh at them.

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* Concerning Brhaspati as founder of the Science of Policy see the Introduction.

3 On the question of the king's sciences see *Arthasastra*, c. 1.

5 On this question of choice of ministers etc. see *Arthasastra*, cc. 4-5; also 30 *infra*.

10 On poison in the palace see *Arthasastra*, c. 17.

22 Text and translation uncertain. More intelligible would be *avisaye danam...* 'giving on a wrong occasion is called non-giving.'

31 I translate *anyabhiyodhinah*.

32 So. he should never be in deshabille.

36 Rendering conjectural. Are the *mantra* quasi oaths?

40 So also in the *Sukra-niti* III. 230 'The miserable, the blind, the dwarf, and the dumb are never to be laughed at.'

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41 His sport in private should be with those of like character and age.

42 Elephant and horse sports in public; not with creatures of two (different) kinds

43 And he should not harm living beings of his own kind.

44 Desire should be felt for superiority to predecessors and successors in respect of wealth, popularity, nobility, and magnanimity.

45 Traditional right, goodwill of dependents, and councillors, relatives, kinsmen, he should all alike consider;

46 In respect of dependents, punishment nd largesse, within and without;

47 In respect of councillors, conciliation, issension, and largesse;

48 In respect of relatives, allotments of income for the sake of conciliation, dissension, largesse.

49 To even an unwelcome speech he should listen.

50 In bad weather, when the planets are hostile, at the *naksatra* of three birthdays, and when serious business presents itself he should not attend to festivities.

51 He should attach to himself a wife of the same country, of the same form and of noble birth.

52 He should cause especially dissensions (among the wives); excessive conciliation, excessive largesse are not to be practised, nor punishment to be used towards women, nor pretended inobservance.

53 Among them he should not say much.

54 Among village petitioners, panegyrists, bards, minstrels, actors, dancing-women, instructors, liars, boys, pimps, traders, herdsmen, harlots, mean kings, he is to be addressed in pompous untruths.

55 Association with kings, harlots, soothsayers, and dependents he should not indulge in long.

56 He should frequent one whose superiority is in himself;

57 Prospects and so forth [he should regard] not overmuch.

58 Those attached to women, gambling, drinking he should not have in his service.

59 During five *nadikas* prayer to the divinity of his choice; that passed, the audience;

60 During ten *nadikas* administration of justice; during five *nadikas* the bath;

61 During three *nadikas* the repast;

62 During five *nadikas* amusement and play with dear ones;

63 During two *nadikas* twilight worship;

64 During seven *nadikas* nautch and so forth;

65 During seven *nadikas* sexual intercourse, repast, and so forth;

66 During seven *nadikas* sleep.

67 He should rule himself without failure of vigilance;

68 Like the driver of a horse.

69 High Brahmans [he should greet] with a shake of his head, welcome and giving of leavings and betel;

70 A mean Brahman not with a shake of the head, even if he brings a present;

71 A like prince or emperor with welcome, with a seat, with a shake of the head, with gift, of betel and with jocular talk;

72 Men of the three castes with a smile, with welcome, and audience (?);

73 Sudras not with a glance or smile nor with welcome;

74 Children, the aged, and so forth, with giving of something which they like;

75 Low-caste [Foreign?] people and heretics not even with an utterance.

76 Owing to importance of business he may have recourse to them;

77 Let him say little, however, and assign the employment.

---

41 and, reading *tadvimurtam*, render 'Elephant and horse sports in private; in public those with other species.' This is less likely.

42 Contests of dissimilar animals are here, it seems, denounced. Or we might take *rahasye* from

46 'Within and without': sc. the capital.

50 'Three birthdays': perhaps his own, that of his father, and that of his grandfather.

51 'Of the same form' (*ekarupini*): perhaps—'of the same caste' (*ekavarna*).

56 Or 'his own lord.'

59-66 On the disposition of a king's time see *Arthasastra*, c. 16, and Prof. Formichi, *Gli Indiani &c.*, pp 66 sqq. A *nadika*—½ *muhurta*—24 minutes.

68 'Shaking of the head': on this as a sign of approval see the passages quoted by me in *Kavindravacanasamuccaya* ad v. 1.

72 'Audience': I translate *asthanena*, but the text is corrupt.

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78 Let him not accept fine gold [or receive men of the (3) castes] in private.

79 With workmen, even in his employ, let him not deliberate upon the task.

80 With his friends let him choose a like friend as councillor;

81 But if low-born, he must be one having not low-born caste.

82 Low-born persons have the characteristic of not mentioning their own objects and of executing orders.

83 So he should not over-cherish them.

84 Nor again should he trust them.

85 Knowing all, he need not act.

86 Secrecy in regard to right, secrecy in regard to home and going abroad, secrecy in regard to measures, secrecy in regard to enmities; in failure of prestige he should deny even the truth

87 Physicians, astrologers, soothsayers he should entertain, if possessed of conduct and character.

88 Even the truth, if causing grief or misfortune, he should not speak.

89 Up to twenty-five years he should passionately practise the study of sport;

90 Thenceforward acquisition of wealth.

91 He should keep himself free from indebtedness;

92 Indebted he becomes by three means, pleasure, anger, and greed.

93 And he should continually guard his person.

94 He should not neglect the regular rites.

95 If there is a popular clamour, he may omit a minor rite.

96 Upon a lost cause let him not stand;

97 Far to be avoided then is even a serious matter of sovereignty.

98 He should not favour new commanders who are *Kusumántas*.

99 A slight loss is to be borne.

100 As with families of elephants, bandits, noxious serpents, and tigers living in forest or cemetery, among those who in comparison therewith are inoffensive feuds of kinsmen are not to be engaged in.

101 Like dogs with one piece of flesh is that estate of sovereignty, when the sovereignty, is in trouble.

102 Policy truly is like a tree on a river's bank.

103 So he is not to desire (it).

104 *Kusumántas* and so forth are inimical to all creatures.

105 Prestige, vigour, vitality, greatness—these are destroyed by excessive cultivation of *Kusumántas*.

106 Desire, anger, conceit, jealousy, hypocricy, and so forth he should not encourage.

107 An enemy of good character is a friend.

108 Among friends one of good character is an enemy.

109 Between moon and sun there is hostility by reason of their common brightness (tastes):

110 Were it not so, they would both stand fast.

111 Where there is feud among relatives, those two families perish to the root.

112 Whoso abandons the science of awarding punishment, helpless he like a moth enters the flame all unwittingly.

So speaks the holy Preceptor, guru of the chief of the Gods.

So in the *Brhaspati Sutra* the First Chapter.

II Duties and Principles

1 Sovereignty belongs to one possessing advantages.

2 There is advantage of knowledge, of wealth, and advantage of comrades:

3 Gratification of his own family also and protection of usage;

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78 *Varnika-parigraha*: Read *várnika-parigraha*?

79 'Even in his employ': so translate *yoginah*?

98 *Kusumántas*: this word, which recurs in *sutra* 1105, is quite mysterious (?—*Pallava*, or *pallava*, i.e. *vita*?).

99 The meaning seems to be that a commander should not be dismissed for a slight failure.

100 The idea seems to be that of the nursery rhyme 'Let dogs delight &c.'. With the reading *vasate* we should render 'he dwells as it were in a family ...

101 *Svana* 'dog, probably means more exactly 'pack of dogs,: cf. *asva* and Panini iv. 2. 48.

109, 110 We might translate 'If between sun and moon there were hostility..., they would not continue.

111 *Guna* is here used in an untechnical sense ('strong point').

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4 Agriculture, cattle-rearing, trade.

5 Universally the Lokàyata system of doctrine is alone to be followed at the time of acquiring gain;

6 Only the Kàpàlika as regards attainment of pleasure;

7 The Arhata in regard to right.

8 The Lokáyata is not really profitable ?]; the advantage quickly perishes

9 So the Kápalika, the Arhata, and the Bauddha.

10 On these relying, he is like the moth and the fire.

11 The fruits are like ear-water (*or* water in the ear?).

12 When one characterized by ignorance desires in a matter connected with right to effect a human object, then he is a heretic entitled Laukáyatika.

13 When a Candála is desirous of enjoying fine drink, flesh, and so forth, then he is a heretic entitled Kàpàlika.

14 When abandoning twilight worship and so forth, sacrifice and so forth, he desires the duty of non-killing, then he is a Ksapanaka heretic.

15 When, abandoning the rites described in the Veda, and knowledge of them, also Siva, the Lord of All, Visnu, and Sri, a man declares that all is void, then he is a heretic entitled Bauddha.

16 When he declares right to be vain, a means to gain, he is a Laukáyatika; and he declares that the *pinda* and, so on are theft.

17 He does all for profit,—sacrifice twilight prayer, and so forth.

18 To conceal his failing, one afflicted with desire studies the Veda;

19 He performs sacrifices and so forth:

20 He does it with a view to drinking wine, with a view to intercourse with women.

21 He says Visnu and the others are wine-drinkers—so the Kàpàlika.

22 The Ksapanaka, aiming at right, speaks of right as depending on the bearing of rags and broom:

23 He speaks of Siva and so on—so the Ksapanaka.

24 With a view to abuse of others he studies Veda, *Sastra*, right and so forth:

25. He reproaches all;

26 Even Mahesvara, Visnu and so forth;

27 He also speaks of right with a view to eating;

28 For the sake of discussion he praises others—this is the Bauddha.

29 The Laukayatika, when dead, is a denizen of hell, extern to profit, pleasure, right, and liberation.

30 And the same applies to his family; that family perishes within the period of sons and grandsons.

31 The Kapali abandoned by his village, household, and relatives, becomes a denizen of hell, denounced by all people:

32 And at that very time his family perishes.

33 The Ksapanaka is denounced by his family, and those who live in the village, and three families perish.

34 The Bauddha becomes a very detested denizen of hell; and his existing family perishes, or in the time of sons and grandsons.

35 Connection with heretics of this sort he should not have, even in thought.

36 Even by one whose counsels are well ordered, who discerns the weak points of others, and who is [not?] a man of virtue, sovereignty cannot be preserved.

---

4 The *Arthasàstra* mentions (c 1) the same three matters (*krsi*, *pasupalya*, and *banijya*) as the components of *vartta*, or business, one of the studies of a king.

5 The *Lokayata* doctrine, along with *Sankhia* and *Yoga*, makes up the triad of philosophy in the *Arthasastra* (c 1).

6 Elsewhere the kapalikas are a Saiva sect: see the St Petersburg lexicon and refl.

8-35 These *Sutras*, which seem at variance with the preceding, and which betray a strong sectarian bias, may be suspected of being an interpolation. No. 36 joins on well to No. 7.

11 'Ear-water': is this a synonym of 'sky-flower' &c.—'nonentity'? or 'water in the ear' (so not in the mouth *or* only heard of)?

14 *Ksapanaka*:—Jaina.

15 'Knowledge': read *karmajatam* 'mass of rites'?

16 *Pinda*: the reference seems to be to the food offered to the dead: the custom was ridiculed by the followers of Brhaspati, as appears from the Carvaka or Lokayata, chapter in the *Sarva-darsana-samgraha*.

22 The "broom" is the brush of twigs which the Jain ascetics carry in order to brush away insects.

34 The Sanskrit sentence is here confused but the meaning is clear.

36 [Not]: we may, if we prefer, read *adharmikena*. This *Sutra* connects well with No. 7.

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337 One infatuated with the conceit of power, filled with greed and pride, loses what has been acquird.

338 Whoso, after reflecting upon his measures, enjoys himself, he achieves the highest success.

339 He must so do that by his action he is not known by the world as "knowing what to do, bent upon profit," or as "a man of righteousness":

340 Like Isvara, like Moon and Sun.

341 Counsel is the action of effecting unity of opinion on the part of persons conforming to a master's mind.

342 A councillor must speak of measures, regardless of his master's preference.

343 The fruit of policy is attainment of right, advantage, and pleasure.

344 Pleasure and advantage are to be tested by right;

345 Right by right;

346 Advantage by advantage;

347 Pleasure by pleasure;

348 Liberation of the soul by liberation.

349 Injunction of a guru is to be executed even when at variance with right, as the marriage of the Pandavas, Arjuna's asceticism, Vyasa's intercourse with a widow, the begetting of Karna, Rama's punishment of a mother and so on.

350 Even a son, at variance with policy, is an enemy.

351 The young, the vicious, reckless, unacquainted with *sastras*, he should not admit to counsel.

352 Dull-witted, immoral, violent thoughtless, irascible, foolish young men are not to be employed in counsel.

353 Let all jewels even be given to preserve one's own purpose, life, and prestige.

354 During counsel he should not evoke anger.

355 Right is the main factor; not personal objects.

356 Happiness unrighteously enjoyed is no friend.

357 Maintenance of position is [*or* and] enhancement.

358 Like one who eats what is not wholesome but is on good terms with [*or* as taking a precaution against, *pratihara*] death,

A man true to his word, relying upon the *Sastras*, might even dry the ocean.

359 If he is angry [his dependents] become discouraged and timid.

360 One bad man ruins many.

361 Fate depends upon manhood.

362 Whoso loves his own wife and in taming himself has capacity, is without equal.

363 A good man turns not aside through fear.

364 What at that time is proper is not to be spoken by Friends not conversant with matters of speech.

365 One of arrogant heart, lost to respect for right, not self-controlled, he could not admonish.

366 When exhausted with frightfull acts, sunk in the sleep of ignorance, he should enlighten the fool with the cool airs of righteous speeches.

367 Among bad men a good man shines forth like the sun.

368 Those committed to unrighteousness he should check by proper conduct.

369 In unrighteousness he should not involve himself.

370 In ill-repute he should not involve himself.

371 He should not slay.

372 Let a fool be restrained, like an elephant, with the hook of righteous reading.

373 A guru's word is not to be transgressed, if in accordance with reason.

374 Even a guru, if not equipped with policy, he should disregard.

375 A guru says it.

So in the *Brhaspati Sutra* the Second Chapter.

---

340 "Like Isvara": his motives must be inscrutable.

349 The references are to well-known stories in the *Mahabharata*.

351 We translate *mantre na pravesayet*.

353 The "jewels" are the various "treasures" of a king, his wife, minister, general and so forth.

357 I translate *sthitir vardhanam*: reading *sthiti-vardhanam*, we might render "[he should aim at] enhancement of his actual position" or "...conservation and enhancement."

358 The idea may be that of fortifying oneself against poison.

361 A common sentiment: *cf. Sukra-niti*, 196—5.

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III (*Vidya*).

1 Manliness is the quality of one superior to weakness.

2 One becomes superior to weakness by residence in other countries.

3 Of all powers, times, countries conciliations, natures, strengths, exercises, ages knowledge is to be acquired :

4 Also endurance of fasting and so forth.

5 He should make treasures with fragrances and robes.

6 A long conversation he should hold only if a gracious one.

7 All his like-minded "jewels" he should ever seek to please.

8 He should know new mantras :

9 These are threefold : Sakta Vaisnava, Saiva and their further divisions

10 Entrance to the city of Liberation is by three :

11 Sakta, Vaisnava, Saiva.

12 The Sakta is like a journey in a vessel ;

13 The Vaisnava like a high road ;

14 That which believes in *Kevala* and *Pradhana* is like a horse chariot ;

15 The Laukayatika, Ksapanaka, Bauddha and so forth are like a cavernous route through a desolate forest swarming with many tigers and malignant beasts.

16 Having marked this, let him have recourse to one.

17 Let him ever mark the aspect of the lord of lights (the moon ?).

18 And let him defend the order of four castes

19 And let him make use of medicines ;

20 Those which fortify strength, complexion, energy, self-esteem, intelligence, courage, compassion, and reduce the faulty humours.

21 Let him procure success by gifts' honours, ornaments, and sciences.

22 Let him watch the eighteen *Tirthas*.

23 *Tirthas* are the six constituents of royalty, also enemy, friend, and neutral :

24 Also intestine enemy, intestine friend, intestine neutral ; and these are dependents, companions, and friends.

25 Also wives, sons, and kinsmen.

26 Others also [to be watched] are temples, places for dances and

27 sacrifices, twilight-pools, cross-roads, heretic abodes, shops, schools for the young, parade-grounds, fields, new-moon etc, festivals, harlots' houses, the sea-shore presence of ascetics, frontiers, places for sale of liquor, serais for travellers.

28 Let him have festive attire.

29 At the city gate let there be a general stoppage.

30 However, let him not exclude all

31 Let him honour *Itihasas* and *Puranas* ;

32 And expositions thereof :

33 And the *Sakta* scriptures :

34 And the *Vaikhanasa* scriptures ;

35 And the *Samkhya* ;

36 And the *Saiva*.

37 As regards all these, let him perform and require the due study.

38 A Brahman let him not slay, even if infected with faults.

39 To the unmerciful [no] mercy should be shown.

40 Let him show respect to village headmen ;

41 Also to city magnates.

42 Let him conciliate even the weak.

43 By largesse much :

44 Not also with little.

45 In the case of excellent persons not in the order of the plenitude of their merits.

46 Let him play with dice :

47 Also [Or] let him not play at all.

48 Serpents and so forth let him slay.

III 9-16 Again apparently a sectarian insertion : II. cf. *ad* 8, III. 33.

14 This is the Saiva system : see *Sarvadarsana samgraha*, c. VI.

21 *Tirtha* : a technical term in the Science of Policy for the important personalities in the kingdom. The use is somewhat peculiar in 22.

23. The constituents (*prakrti*), as usually enumerated, are king, minister, country, fortress, treasury, army and friend : see *Arthasastra*, c. 96 and Formichi, *op. cit.*, p. 92.

27 "Twilight-pools" would be places for performing twilight worship.

32 "Expositions" : The word *paka* would seem to be a synonym for *pakti* in *janapakti*, *lokapakti* "teaching the people" : see *Satapatha-Brahmana* XI. 5, 7, 1.

33-7 These *sutras* are perhaps again an insertion : see Introduction and *ad* II. 8, III. 9.

39 Or "no mercy" (*adaya*).

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49 High Brahman,s perfected by various *mantras* and rich in knowledge, let him honour.

50 Brahmans of other countries *Ksatriyas* princes, feudatories, and so forth let him welcome as if they were himself with viands, clothing, and so forth.

51 A refugee, though qualified by all crimes, let him protect.

52 Let him check the bad;

53 And protect the learned.

54 Let him not oppress a village:

55 Or a city:

56 Or temples.

57 Let him make use of fermented liquors;

58 Not in excess, however.

59 Also flesh food.

60 Compassion to life must be shown:

61 The Bauddha way and so forth not.

62 Nor as regards imperceptible (creatures.)

63 Gay ladies are to be used.

64 The earth has a measure of fifty krores of *yojanas*.

65 And it has seven continents.

66 And is girt with seven seas.

67 *Karma*, *Bhoga*, *Atibhoga*, *Divya*, *Srngara*, *Siddha* and *Kaivalya* are the designations of the continents.

68 The midmost is the Land of Action (*Karma*).

69 What is in the middle thereof, as far as the Jambu tree, belongs to meru.

70 Therein on the north is Himavat.

71 On the south of that is land of nine thousand (*yojanas*).

72 Therein to the south is Bharata Khanda.

73 There the fruits of righteousness and unrighteousness have their visible effect.

74 In relation thereto is the administration of punishment.

75 It is to be studied by the people of Bharata, past, future, and present and by men of the four castes

76 By administration of punishment the holy Sun is king:

77 And Wind and all the gods:

78 And mortal creatures.

79 From Badarika to [Rama's] Bridge is a distance of one thousand *yojanas*.

80 From Dvaraka as far as Purusottama and the Salagrama is a distance of seven hundred *yojanas*.

81 In this area also are the seven Great Mountains, Raivataka, Vindhya, Sahya, Kumara, Malaya, Sriparvata, Pariyatra.

82 And the Great Rivers, Ganga, Sarasvati, Kalindi, Godavari, Kaveri, Tamraparni, Ghrtamala.

83 And eighteen countries.

84 Eighteen are the maritime kings:

85 And eighteen the hill kings.

86 The creation of Rama consists of one hundred and forty (*yojanas?*) on the south and north, as far as the Sahya twelve; that of Visvamitra eleven.

87 Nepal one hundred and four.

88 On the shore of the eastern sea:

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61 The Buddhists and Jains especially denounce killing in sacrifice.

63 "Imperceptible": apparently a reference to the Jaina precautions against killing small creatures.

67 These names, as applied to the seven *dvipas*, do not seem to occur elsewhere: but *Bharata Varsa* is *karma-bhumi* in the *Visnu-Purana*, II. 3, 2.

70 "On the north": This cannot mean on the north of Meru or of Jambudvipa, which would be contrary to the ordinary view: it must, therefore, mean "starting with the north" of India.

71 "Nine thousand": The usual estimate, as in the *Visnu-Purana* II. 3, 2.

79 "One thousand": The same estimate is given by the *Vayu-Purana*: see Wilson's note in *Visnu-P.* (ed. Hall, II. p. 127).

80 The *Purusottama-ksetra* is in Orissa, and the *salagrama-ks.* is supposed to be on the river Gandak: see Wilson's *Visnu-P.* (index).

82 "Great Rivers": The word *kula-nadi* does not seem to occur elsewhere. On the various lists of the chief rivers see Wilson's note, *Visnu-P.* II. pp. 131-2. The *Ghrtamala* is, doubtless, Wilson's *Krtamala*.

86 "The Creation of Rama" and "the Creation of Visvamitra": The Epic story of Visvamitra's attempt at a rival creation is well known: but the phrase *Visvamitra-srsti* does not seem to occur in the literature. In the tradition of the pandits the idea is quite familiar, *Visvamitra* being credited (like Ahriman among the Iranians) with the authorship of all faulty or misshapen and misbegotten things, such as the mirage.

The application of the numbers in this *sutra* is obscure. Is "as far as the Sahya" "in breadth"?

88 The site of the *Varuna-tirtha* does not appear to be known.

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From Varuna to the sea is a space of eight *yojanas*.

89 Each one hundred and five are northern Lata,

And eastern Lata.

90 Kasi and the Pancala country are together eighty;

91 Kekaya and Srnjaya are sixty;

92 The Matsya and Magadha country one hundred;

93 Malava and Sakunta eighty;

94 Kosala and Avanti sixty;

95 Saihya and Vidarbha together two hundred;

96 Videha and the Kuru country one hundred;

97 Kamboja and Dasarna eighty.

98 These are the great countries.

99 These indeed are four-cornered.

100 The Aratta and Bahlika coreuntry are from south to north one hundred, from east to west twelve.

101 The Saka and Surastra country are four-cornered and of forty.

102 Anga, Vanga, and Kalinga are of one hundred and four-cornered.

103 Kasmir the Huna and Ambastha countries, and Sindh are of one hundred and four-cornered.

104 The Kirata, Sauvira, Cola, and Pandya countries, situated on north and south are of one hundred increased by sixty.

105 The Yadava country and Kanci are of one hundred and forty.

106 These are minor countries.

107 The seven Konkans are of one hundred and four, and the...

108 These are on the water.

109 On mount Sahya are four hill countries;

110 On Sriparvata two;

111 On Raivataka one;

112 On the Vindhya five;

113 On Kumara one;

114 On Mahendra three;

115 On Pariyatra three.

116 All are equal, from south to north of fifty, from east to west of five *yojanas*.

117 In the Mlecchа region are Yavana countries, mountainous.

118 The countries are adorned with villages, cities, gardens, and so forth, and with holy domains and so forth.

119 Eight are the Vaisnava domains;

120 Badarika, Salagrama, Purusottama, Dvaraka, Bilvacala, Ananta, Simha, Sriranga.

121 Eight the Saiva;

122 Avimuktaka, Ganga-dvara, Siva-ksetra, Rame-Yamuna (?), Sivasarasvati, Mavya, Sardula, and Gaja ksetras.

123 The Sakta are also eight;

124 Oghghina Jala, Purna, Kama, Kolla, Srisaila, Kanci, Mahendra.

125 These are the great domains;

126 And effective of all attainment;

127 Also ineffective [*or* to be worshipped]

128 On the Vindhya dwells prepetually Durga, and Bhadrakali;

129 On Kumara Kumara dwells perpetually;

130 On Sabya Ganapati;

131 On Ravivataka the Teacher;

132 On Mahendra Garuda;

133 On Pariyatra Ksetrapala.

134 In the Land of Action, which is Bharata, the gods are many times as numerous as the men.

135 Gods, Demons, Yaksas, Raksasas, Bhutas, Pretas, Vinayakas, Kusmandas, those with distorted features:

136 What they carry and their dress are determinate:

137 Friendly or Terrifying, *Yoginis* and *Nagas*; they, assuming forms at will, consort in countless numbers with mankind.

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89 sqq. For other lists of countries and peoples see *Mahabharata*, *Bhisma-parvan*, IV. 317–378, *Visnu-Purana*, II. 3, Varaha's *Brhat-samhita*, XIV., *Garga-samhita* (*Janapada-vyuha*).

93 Sakunta is not elsewhere known as name of a country or people.

103 The Hunas are, doubtless, those of Hundesh.

105 Yadavas: Perhaps those of Devagiri.

107 For the 'seven, Konkans, see Wilson's *Visnu purana* (ed. Hall II. p. 178, n. 14).

119-127 Again an insertion?

120 Bilvacala...Simha: Perhaps the Bilvadri and Simhacala of which *mahatmyas* exist.

122 Avimuktaka: Benares.

124 Oghghina: Ujjain?

131 The Teacher: Brhaspati.

133 Ksetrapala: Siva.

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138 And by men they may be protected.
139 In that [Bharata country] are am. brosial herbs.
140 At this point the number of the ages, the *Krta*, *Treta*, *Dvapara*, and *Tisya*.
141 In the *Krta* [the creatures are] possessed of knowledge;
142 And versed in the administration of punishment:
143 In the *Treta* they are active and skilled in policy:
144 In the *Dvapara* they are followers of *Tantrikas* and of strong tastes;
145 And versed in policy:
146 In the *Tisya* quarter men are strong in knowledge and action, and versed in the administration of punishment:
147 After that they are of diverse rightfulness, colour, and dress, and void of the administration of punishment.
148 And the peoples behold, intent upon false speaking. Thus says the Preceptor.
So in the *Brhaspati Sutra* the third chapter.

IV (Omens and Counsel)

1 At the Brahma hour the rising from sleep.
2 Let him consider right and interest.
3 The cry of the cock is auspicious:
4 Also the sight of an elephant and so forth;
5 Also the sound of elephants, the chanting of auspicious praises, and Veda-recitation;
6 Also holy talk of divinities;
7 Also recollection of nobles;
8 Also eye-collyrium:
9 Also looking in a mirror.
10 Let him adorn [himself]
11 Also chewing of betel:
12 Also camphor, sandal, incense of agallochum:
13 Conchs, *Kahalas*, horns, cut guitars, harps, drums, kettle-drums:
14 And noises of trumpets;
15 Also seeing of divine women:
16 Also the interrupted first note minstrel (?):
17 Also the sound of the *jati* n (or 'the cry of birth'):
18 White flowers in liquid butter.
19 Fire satisfied with *mantras* be of one hundred flames, and attended smoke having the sign of Visnu.
20 Then the spectacle of oxen is picious:
21 Also the spectacle of vultures:
22 Also a twilight blaze:
23 Also the cry of quarrelling jacka
24 Or the sound of carnivorous is heard at the gate of village or city.
25 Where also sweating of imag gods is perceived, there departure other place is the only appeasement: is no remedy.
26 Unavoidably to be observed are acts.
27 Victory is rooted in counsel.
28 Men are of three kinds, best, and middle.
29 In counsel also [is the triplicity]
30 That action is best which is taken in company with connections, ki friends, the learned, the thoughtful.
31 And, when right is doubtful, de to a guru.
32 He is best who sets to after counsel with men intent on advantage.
33 If, after thinking out good an results, he sets to through being ov by folly, he is the worst.
34 That counsel is best which is unanimously, under the guidance of by wise councillors.
35 Where, at first of divers op they are afterwards unanimous, that middle.

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140 The *Mahabharata* also names the Tisya as the fourth age.

IV 1 The *Brahma muhurta* is the early morning: see Weber, *Indische Studien*, x. p 296, and *Aitareya Brahmana*, II. 15.

4 The Greek writers mention the early morning salutation of an Indian king by an elephant (Aelian; XIII. c. 22).

12 Or 'incense of camphor, sandal, and agallochum.'

25 'Sweating of images': Cf. *Harsa-carita* p 147, also Vergil's *et maestum illacrimat ebur aeraque sudant* (Georg. I. 480), and Mil
'And the chill marble seems to sweat
'While each peculiar power for
wonted seat.'

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36 Where there is broiling and reproach, one being for right, one for interest, along with women, children, and the aged, tears on the one part, anger on the other, that is the worst.

37 First the measure is introduced by the master.

38 Then with voice, action, mind, salutation, and rigid prostration let them in order of dignity be made to salute the master.

39 Let him salute him whose food Vaisravana or Vacaspati when old refuses not to eat.

40 For the rest the opinion of each in order is to be heard.

41 The measure is to be considered after placating the master.

42 Having first extolled the master's strong points, and then weighed his master's weak points, the weak points of the adversary, and the weak points of the neutral, let him again lay stress upon the master's strong points.

43 Having again described the measures and the means, and having placated the master, he is to consider the measure.

44 With careless, assailed, unfortunate persons warlike enterprises do not succeed.

45 Against a not careless, right-knowing person, a master of his senses, a conqueror, one angry against the powerful, and hard to assail warlike enterprise is not to be undertaken.

46 "One knowing the *Sastras*, how does he not understand measures?" so let him not say.

47. Those who conquer the strongest enemies, pleasure and so forth, they conquer all foes.

48 Let him not make the first advance in rendering services:

49 Also let him certainly render service.

50 As regards an unavoidable disaster, having discerned it in advance, let him provide remedy for the disaster.

51 So says the Guru

So in the *Brhaspati Sutra* the Fourth Chapter.

V (*Upayas*).

1 Four means.

2 Also three:

3 Also pretended oversight and slaying.

4 In dealing with the bold conciliation;

5 With the timid conciliation and division;

6 With the greedy conciliation, largesse, and division;

7 With the vexatious conciliation, division, largesse, pretended oversight, and slaying.

8 Conciliation is to be set to work first:

9 The purpose of the mind and also the friendly action of the voice.

10 Relatives are pleased at the misfortune of relatives.

11 Relatives, in their secret hearts malignant, take advantage of a relative.

12 Among all dangers the danger of relatives is to be dreaded.

13 In cows milk and in a Brahman anger [are certain];

14 In women fickleness, in kinsmen remoteness; friendship is like a drop of water upon a leaf.

15 The friendly speech of elders, also inspired by *Sastras*, whoso heed not, are inspired by destiny: them, therefore, let him carefully avoiding dwell afar.

16 What is at variance with convention let him not practise.

17 Kinsmen, crocodiles among the lotuses of secrets of *mantras* and sciences; not to act without good omens; and disasters (?).

18 It must be told with avoidance of the bad: though possessed of knowledge, he is like a snake in the house.

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38 'Rigid prostration': The word *dandapranama* 'prostration with the body straight as a stick' occurs in the *Dasakumara-carita*: see the St. Petersburg lexicon.

39 Vaisravana and Vacaspati are apparently named as types of king and Brahman. Note the negative verb *abhunjata*.

42 *Guna* and *dosa* are here untechnical: cf. II. 1.

46 I.e. let him not claim practical infallibility on the ground of learning.

V 1 The four *upayas* are, of course, war, dissension, conciliation, and bribery.

17 The text is here corrupt, some proverbial expression apparently being involved. The import seems to be that counsel, study, and secrets, also misfortunes, should not be incautiously spoken of.

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19 An adherent from the enemy's side one should not trust.

20 According to merit let him entertain (people) in his service.

21 Let him test by their sentiments.

22 A hero is not quickly known by the weak: intelligence let him promptly test in an unknown matter.

23 He may be known by his gestures:

24 A composed person not.

25 One whose mind is without apprehension is calm.

26 And without anger: for even children and so forth conceal that.

27 Upon learning the fall of his family a wise man under these circumstances would have recourse even to an enemy's side, if possessed of wisdom.

28 Unfailingly in the heart the [effects of] former good and evil arise; [so] the bad man would not on all occasions act as such.

29 The fickle are not to be highly honoured.

30 So says the Preceptor Brhaspati.

So in the *Brhaspati Sutra* the Fifth Chapter.

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19 Accusative after *vi-svas*, as in I. 38.

22 Reading *viro ' saraih sahasa na jnayate*.

26 'Conceal': *vi-vr* may, it appears, sometimes have this sense.

27 Reading *nayayuktam*. The meaning is, however, not clear.

VI (*Naya*).

1 He should get to know the action suitable to place and time, also policy and impolicy:

2 Not what is contrary to Veda, manliness, and pride.

3 Let him observe friendly acts.

4 Policy is carried out after examination by councillors.

5 Let him examine what is to be done or not to be done in conjunction with councillors living by their intellect.

6 Whoso can design even an unwelcome measure, he is to be employed in counsel.

7 Let him acquire wealth.

8 Whoso has store of wealth, has friends and righteousness and knowledge and merit and prowess and intelligence.

9 By one without riches riches cannot be acquired, as an elephant by one without elephant.

10 In riches is rooted the world.

11 And therein are all things.

12 A man without riches is a dead man and a *candala*.

13 Likewise let him acquire knowledge, the root of righteousness.

14 In knowledge is rooted the world.

15 Knowledge again is all.

16 So says the Guru.

So in the *Brhaspati Sutra* the Sixth Chapter.

VI 6 Reading *api karyam* in place of *vikaram*. The sense would seem to be that one who would employ his intelligence in measures which he personally disliked would be a trustworthy councillor.

F. W. THOMAS.

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CONTEMPORARY THOUGHT REVIEWED

THE ALCOHOL AND THE WAR.

The National Liberal Temperance league entertained the members of the British Association at the city Hall and there was a general discussion on the use of alcohol in relation to Health.

Captain Courtenay C. Weeks representing the National Temperance League, said his experiences as a surgeon during the war showed how alcohol used up the reserves of the human frame. He was at Malta in November, 1915, when thousands of cases of frostbite came from Gallipoli. The frost-bite spread with terrible rapidity from the feet of the soldier on the body. It was astonishing how the man who had no alcohol in his system was able to resist the blood poisoning that accompanied the frost bite. In operations the man with alcohol in his blood made a very bad patient Not only the physical qualities, but character, strength of will, and mental quickness, were undermined by the taking of alcohol, even in doses far short of anything like excess.

THE INSIDIOUS POISON.

Pandit Moti Lal Nehru, in an interview published in the *Democrat* of Allahabad, thus describes the subtle and insidious poison that inperceptibly affects even our best men when they seek to co-operate with the bureaucracy in the councils.

It is not merely a theory but an established truth and was demonstrated at the last meeting of the Viceroy's Council. However much one may differ from Mr. Sastari, there can be no question that he is one of the ablest and stoutest champions of the people's cause and yet even he fell an easy victim to this insidious poisoning Mr. Sastri felt the insult offered by the Viceroy to the whole country by shutting out his resolution on the Punjab and sent a dignified protest against it. The "state of mind" which compelled him and his Indian colleagues to withdraw the other resolutions, and which was shared by all thinking Indians throughout the country, did not, however prevent Mr. Sastri or his colleagues from attending the next meeting of the Council and joining in a chorus of praise of the bureaucracy and of the "benevolence" of their measures I forget the exact dates but the sequence of events in Simla during the last four or five days of the last Session is more instructive than the whole history of these Councils First the "ill advised" action of the Viceroy in rejecting Mr. Sastri's resolution on the Punjab—next the righteous indignation of Mr Sastri and his colleagues—followed by a pacifying dinner at the Viceregal Lodge and then the proceedings of the last meeting of the Council which opened with an exhibition of utter disregard for Indian feeling by the narration of the effete action or inaction against the Punjab culprits. This meeting itself is a most remarkable illustration of how the poison is administered and how it acts. After the gross insult to public feeling on the Punjab question came a sop in the shape of allowing an innocuous amendment proposed by Mr. Sastri to the Territorial Force Bill which had the effect of drawing from Mr Sastri and Mr. Surendra Nath Banerji not only high encomiums on the excellence and benevolence of the measure but also a withering denunciation of the Non-Co-operation movement. It was a "suicidal course" according to Mr Sastri and due to a "transient fit of insanity" according to Mr Banerji who in a fit of oratory forgot all about the Rowlatt legislation and the Punjab horrors and paid a high tribute to the "good Government" of Lord Chelmsford. Then the Auxiliary Force Bill came up for discussion the prominent feature of which was the racial bar it imposed against Indians. Mr. Sastri's public spirit had at an earlier stage rebelled against this iniquitous inequality between His Majesty's subjects and he had sent up an amendment to do away with the bar. But when the time came for moving the amendment, he withdrew it without assigning any reason for the withdrawal. Last but not the least was the Commander-in-Chief's reference in his closing speech to Mr. Sastri who he hoped would think differently when he rose to high office. For the exact words please see the "Pioneer." This is how the game proceeds. First a snub on a vital point, then a little kindness followed by a small concession on a matter which does not really affect the power of the bureaucracy and as soon as the ground is prepared by the small concession and the innate gratitude of the Indian nature for small mercies has found expression in words, down comes the final blow to all national dignity and honour wrapped up in sweet words, complimentary phrases and promises of high office. The good and honest men go home after the close of the Session thinking that they have served the country by securing the small concession and honestly hoping for better results at the next Session which comes round in due course and the same process is repeated.

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INCREASE OF SUICIDE IN AMERICA.

The modern occidental lives a fast life of self-indulgence and the resulting nervous tension leads to suicide and insanity. The following from the *Literary Digest* shows the seriousness of the situation and ought to serve as an eye-opener to those who are for making India progressive and up-to-date.

Suicide is generally on the increase in the United States, and among women and children there is an alarmingly larger number who have ended their lives, according to figures recently published by the Save-a-Life League, an organization established to prevent self-destruction by offering advice and financial assistance to the broken in mind and body. During the first six months of 1919, the League received reports of 2,063 suicides throughout the country; this year, for the corresponding period, the number who have destroyed themselves is 2,771 Male suicides were 1,810 and female 961. In 1919 there were 385 suicides in New York during the first six months. This year the total is 343—234 men and 109 women. Of this number nearly two-thirds were between the ages of twenty-five and fifty, and twelve were under twenty-one. And, says the report, which is published in the New York *Sun*:

"Nothing should cause more real alarm than the suicide of children. In our own country, with its boasted institutions, for human betterment, during the last six months 88 boys and 137 girls committed suicide, an increase of 50 over last year's report for the same time. The average age of boys is sixteen and girls fifteen. Boys most frequently use a gun and girls take poison. These terrible facts urgently call for strictly enforced laws to suppress the sale of all poisons and firearms.

"There is a noticeable increase of suicide among women, doubtless due to the fact that women to-day are entering upon public life as never before, both in business and in politics. Not long ago about one-fourth of all suicides were women; now it is one third.

"From January to July 161 returned soldiers have in despair given away to suicide.

"While many who destroy themselves are men and women of wealth and social position, there are also not a few among the poor and the unknown. Many belonging to this class might have been saved if a few dollars had been available for temporary aid."

SELF DETERMINATION AND MESOPOTAMIA.

The following from the NATION will shock such of our reader as have had the term self-determination dinned perpetually into their ears and have almost begun to believe that the end of the war that was to end all war has inaugurated a new era of freedom and unfettered self-rule for weaker nationalities.

The truth about Mesopotamia is only gradually being revealed to the public and possibly even to the Cabinet. The whole country from Samawa in the south to Mosul in the north, and from Ramadie in the west to the eastern frontier, is up in arms against us. The British garrison in Kufa which was invested early in July is still invested by 2,000 Arabs. Kufa is only 60 miles from Baghdad, and when a British force can be cut off at that distance from the headquarters of the British administration for six weeks, it means that the whole country must be in open revolt. According to Article 22 of the Covenant the wishes of the Arabs of Mesopotamia are "to be a principal consideration in the selection of the Mandatory" for Mesopotamia, and we are maintaining an army of some 100,000, spending fifty millions and slaughtering 10 000 of the inhabitants in order to induce the survivors to select us as their Mandatory. Our efforts have proved unsuccessful owing to the fact, as Colonel Lawrence has stated, that our administration is "bloody and inefficient." That administration is now engaged in hanging "rebels" in Baghdad. The solution of this problem would have been easy six months ago; it now presents considerable difficulty. There is no excuse for our occupation of Mesopotamia, and we shall now have to clear out of it bag and baggage." The difficulty will be, after what has happened, to convince the Arabs of our good faith, for somehow or other we must arrange for the withdrawal of our forces and the establishment of an Arab administration. The best news is that Mr. St. John Philby is leaving almost immediately with Sir Percy Cox, and that apparently they have been given wide powers in order to effect a settlement. Mr. Philby is not only known and trusted by the Arabs, but he knowns and understands our international obligations under the Covenant and treaties.

LENIN, TROTZKY AND GORKY.

The following pen pictures of Lenin Trotzky and Gorky, the three most influentia leaders of the Bolshevists by the eminent English Author Mr. Bertrand Russel, who has only recently returned from Russia, will, we make no doubt of it, deeply interest our constituents.

Soon after my arrival in Moscow I had an hour's conversation with Lenine in English, which he speaks fairly well. An interpreter was present, but his services were scarcely required. I have never met a personage so destitute of self-importance. He looks at his visitors very closely and screws up one eye, which seems to increase alarmingly the penetrating power of the other.

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He laughs a great deal; at first his laugh seems merely friendly and jolly, but gradually I came to feel it rather grim. He is dictatorial, calm, incapable of fear, extraordinarily devoid of self-seeking, an embodied theory. The materialistic conception of history, one feels, is his life-blood. He resembles a professor in his desire to have the theory understood, and in his fury with those who misunderstand or disagree, as also in his love of expounding. I got the impression that he despises a great many people and is an intellectual aristocrat.

I asked him next whether he thought it possible to establish Communism firmly and fully in a country containing such a large majority of peasants. He admitted that it was difficult, and laughed over the exchange the peasant is compelled to make of food for paper; the worthlessness of Russian paper struck him as comic. But he said—what is no doubt true—that things will right themselves when there are goods to offer to the peasant. For this he looks partly to electrification in indurtry, which, he says, is a technical necessity in Russia, but will take ten years to complete He spoke with enthusiasm, as they all do, of the great scheme for generating electrical power by means of peat. Of course he looks to the raising of the blockade as the only radical cure; but he was not very hopeful of this being achieved thoroughly or permanently except through revolution in other countries. Peace between Bolshevik Russia and capitalist countries, he said, must always be insecure; the Entente might be led by weariness and mutual dissensiosn to conclude peace, but he felt convinced that the peace would be of brief duration.

He described the division between rich and poor peasants, and the government propaganda among the latter against the former leading to acts of violence which he seemed to find amusing. He spoke as tho for dictatorship over the peasant would have to continue a long time because of the peasant's desire for free trade. He said he knew from statistics (what I can well believe that the peasants have had more to eat these last two years than they ever had before, "and yet they are against us," he added a little wistfully.

I think if I had met him without knowing who he was I should not have guessed that he was a great man; he struck me as too opinionated and narrowly orthodox. His strength comes, I imagine, from his honesty, courage, and unwavering faith—religious faith in the Marxian gospel, which takes the place of the Christian martyr's hopes of paradise, except that it is less egotistical. He has as little love of liberty as the Christians who suffered under Diocletian and retaliated when they acquired power. Perhaps love of liberty is incompatible with whole-hearted belief in a panacea for all human ills. If so, I can not but rejoice in the skeptical temper of the western world

Trotzky, whom the Communists do not by any means regard as Lenine's equal made more impression upon me from the point of view of intelligence, and personality, tho not of character. I saw too little of him, however, to have more than a very superficial impression He has bright eyes, military bearing, lightning intelligence, and magnetic personality. He is very good-looking, with admirable wavy hair; one feels he would be irresistible to women. I felt in him a vein of gay good humor so long as he was not crossed in any way. I thought, perhaps wrongly, that his vanity was even greater than his love of power—the sort of vanity that one associates with an artist or actor. The comparison with Napoleon was forced upon one. But I had no means of estimating the strength of his Communist conviction, which may be very sincere and profound.

An extraordinary contrast to both these men was Gorky, with whom I had a brief interview in Petrograd. He was in bed, apparently dying and obviously heart-broken. He begged me, in anything I might say about Russia, always to emphasize what Russia has suffered. He supports the Government—as I should do if I were a Russian—not because he thinks it faultless, but because the possible alternatives are worse. One felt in him a love of the Russian people which makes their present martyrdom almost unbearable and prevents the fanatical faith by which the pure Marxians are upheld. I felt in the most lovable, and to me the most sympathetic, of all the Russians I saw I wished for more knowledge of his outlook, but he spoke with difficulty and was constantly interrupted by terrible fits of coughing, so I could not stay. All the intellectuals whom I met—a class who have suffered terribly—exprest their gratitude to him for what he has done on their behalf. The materialistic conception of history is all very well, but some care for the higher things of civilization is a relief. The Bolsheviki are sometimes said to have done great things for art, but I could not discover that they had done more than preserve something of what existed before. When I questioned one of them on the subject, he grew impatient and said: "We haven't time for a new art any more than for a new religion." Unavoidably, the atmosphere is one in which art can not flourish, because art is anarchic and resistant to organization. Gorky has done all that one man could to preserve the intellectual and artistic life of Russia. But he is dying and perhaps it is dying, too

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MANORAMA
OR
THE NEW WOMAN REDEEMED.

A Serial Story specially written for the Vedic Magazine by 'Koushala.'

Chapter VI.

Soliloquy.

The First Sigh of love is the last of Wisdom. Antoine Bret.

Vishnu is seated all alone in an easy chair in his *sanctum sanctorum*. He is wrapt in deep thought and is absolutely insensible to what is passing round him. The image of his beloved darling, the soverign of his heart, the queen enthroned in the innermost recesses of his being whose dominant sway is undoubted, is before his enraptured mental vision. He vividly recalls to his mind the outlines of her lovely features, the profile of her charming countenance and the contour of her fairy and sprite like figure. Her radiant smile, her enchanting gestures, her captivating manner, her seductive looks and her sweet dulcet voice are all reproduced in the imagination and contemplated with delicious gratification. All the details of the conversation are impressed indelibly upon the tablet of his memory. The pauses in the conversation, the clever turn that she gave to the talk on various occasions, her very professions of ignorance, her conventional curiosity to hear politics, her polite exhortations to the combatents were all dwelt upon with wondering admiration and adoring rapture and as the mental picture constituted by these incidents blended with another lovely picture—pouting cherry lips and dark flashing eyes—the coalesced image transmuted all these details and invested them with a new meaning. Her professions of ignorance were attributed to humility, her conventional curiosity was regarded as a sure sign of a deep abiding interest in politics, her hortatory exercises as emblems of burning patriotism and of a desire to inspire youngmen with love of country. Vishnu tried hard to discover some fault in his goddess, but his efforts proved unavailing. Was she shallow? How could that be? She certainly sat up almost all the time with her lips carefully sealed and contributed nothing to the elucidation of the various problems that cropped up in the course of conversation. But that was because she was a deep thinker and was listening to the conversation intently with a view to cast the various observations in the crucible of her mind and evolve some original thoughts. Was she frivolous and fashionable? She was certainly dressed in the modernmost style, had not a single piece of Swadeshi cloth upon her person and looked an English girl! But it was unjust to blame her for that That was due solely to her training and her environments and to the influence of a fussy, foppish and flirting mother. Besides the coating of Western manners was quite superficial and could be easily scraped away. How could such a lovely and angelic girl—the very incarnation of celestial charms and heavenly beauty—have been deeply impressed with the ugly, masculine and clumsy fashions of England! He pictured her as a long-suffering martyr at the altar of fashion and a docile uncomplaining victim to the totures of cruel convention. His heart filled with infinite tenderness and ineffable pity as he thought of these meshes and with a throat choked with emotion and a catch in his breath, a tremor in his voice and tears in his eyes he audibly vowed to himself that he would expedite matters and translate her, without the least possible delay, from the uncongenial and unpropitious surroundings in the midst of which she found herself, to the seat of regnant dignity and royal honours in his own household. Was she a coquette? Decidedly not! Withered be the tongue that utters these blasphemous words and may the heart that thinks these thoughts crumble into decay. How can the goddess of purity, the incarnation of virtue, the apotheosis of stainless and spotless chastity, the fount of loftiest in-

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spiration, the source of the highest puritanical bliss be a coquette? Besides why should she, the cynosure of all eyes, whose admirers deem it a privilege to kiss the sacred ground trodden by her holy feet, stoop to the wiles and tricks resorted to by painted frights and powdered "fairie queens." It is, doubtless, true that her *sarhi* slipped oftener than usual and displayed her glossy hair, her rounded smooth arms were often bare and their creamy whiteness feasted fond eyes, her dark orbs dispersed flashes all around her with plenteous beauty and her gracious smiles were rather freely bestowed. But all that betokened a pitiful heart, an obliging disposition and an artlessness which charmed more than studied art and nothing more. Of course it was not known whether she was or was not an Arya Samajist. The probability rather was that she was a Brahmo by conviction. It could not be doubted that she did not perform *Sandhya* or *Havan* and was not a strict vegetarian. Before he had seen Manorama, he had never associated these traits with his future wife. He had, on the contrary, always pictured his future wife to himself as a sweet religious, girl rising at daydawn, sweeping the house and cleaning the furniture, performing her ablutions religiously, performing *Sandhya* and *Agnihotra* daily, studying the *Shastras* and doing her household work with clock-like regularity. Fashionable ladies, indifferent to religion, and indulging in animal diet had always repelled him. He had to confess, however, in his solitude, as he laid bare his soul, that though his conceptions had remained unchanged, he found nothing repulsive about Manorama. Had he been dazzled by her beauty and swept off his feet losing all mental balance and emotional equipoise? He would not acknowledge that. No, not for the world. What had attracted him so irresistibly was the beauty of her soul! True, he had no tangible proof of that. But then his mind would not possibly misgive him. The body was the temple and tabernacle of the soul. How could a deity with so beautiful and picturesque a dwelling be anything but lovely, exceedingly lovely, lovely beyond description. He admitted that the outer shastric symbols and distinguishing marks of a lovely soul were not visible in this case. But then the *shastras* laid down general laws, which like all such laws, admitted of exceptions and Manorama was an exception. Creeds and formulas are merely moulds in which the spirit of religion casts itself. Manorama was religious ——deeply religious——and if only the creed of the Arya Samaj had been presented to her in the right spirit and by the right person, she would have welcomed it as something which alone could satisfy her spiritual yearnings. He now simulated——quite unconsciously——the righteous zeal of an evangelist. Surely the cause of Dayanand's church would be pushed forward considerably if he could only make a proselyte of Manorama. If Manorama turned a Vedic Missionary, the Divine cause would receive an unequalled impetus. Who would not be converted by such a lovely missionary? He, then, drew a fascinating picture of an Arya household with the queenly Manorama presiding over it and converting all guests by the magic touch of her personality. Surely it was worth while winning Manorama for wife in the interests of the Arya Samaj. If it was meritorious to convert commonplace people, surely it was an act of supreme merit to convert a potential missionary of the Holy Church. At this moment our hero was quite happy. He had worked himself up into a mood of self-righteousness and that instant he was at peace with all the world. While he was occupied with his sweet reverie, the servants who came on various errands noticed that their sweet master was sweeter than ever, the peons from the various firms who came with bills got four times the tip that ordinarily fell to their lot. The domestics and dependents of the household felt agreeably surprised. It was no new thing for them to see their master in a brown study. They had often been witnesses to his fits of moodiness and abstraction. But whereas before this occasion the moodiness and abstraction generally irritated their sweet master and made him peevish and pettish, the present

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pre-occupation had enhanced his sweetness and graciousness. They could not account for this singular change, but it gratified them nevertheless. The menial who swept the floor was that day complimented by his master on the peculiar cleanliness of the house, the cook on the savouriness and toothsomeness of his dishes, the washerman on the excellent washing he had done and the peon upon his promptitude. Not only this. That day the sun shone more brightly, the breeze was more than usually fragrant, the specks of cloud across the sky looked entrancing and the garden presented a charming appearance. While Vishnu was thus enjoying himself in thought and imagination, he felt a pat on the back and a grip of the hand. He was startled and winced in his seat. When he looked round, he encountered the immobile face and quizzical looks of Hari.

EDITORIAL REFLECTIONS.

THE BRIHASPATI ARTHA SHASTRA.

In this issue we give the full text with translation and Introduction by Mr. F. W. Thomas, of Brihaspati *Artha Shastra*. This, we believe, is the only Sanskrit treatise besides the sutras ascribed to Kantilya, on polity and economics in Sutra form. It appears to be ancient and throws considerable light on the political philosophy and political institutions of the Aryas of antiquity. We hope to publish an analysis of the Sutras in our next issue.

These Sutras have not yet been printed in India. They were first printed in the "*Le Museon*" issued by the Cambridge University Press. We are indebted to the Publishers for permission to reprint this epoch-making work. The publication of this work is, we venture to think, a land-mark in the history of research in ancient polity. The Sutras having taken up more than three forms, we have been compelled to keep back the articles of "Nigamananda" and "Historicus" as well as Reviews and for this we crave the indulgence of our readers

THE "*PIONEER*" AND INDIAN SWARAJYA.

The "*Pioneer*" and other organs of reactionary Anglo-Indian opinion are very nervous whenever the question of self-governing institutions in ancient India is mooted. The reason is not far to seek. If once you admit that the forbears of our race possessed the democratic spirit and had developed political self-rule, all talk about the congenital unfitness of oriental people for democratic self-determination—which, we are told, has its roots deep down *only* in the history of Western people—becames rot and balderdash. Some bureaucrats are loth to believe that the ancestors of the people whom they have got into the habit of treating with condescending and gracious patronage elected kings, had developed parliamentary Government and were always on the *qui vive* against the encroachment of authority upon the liberties of the subject. In a note on the subject in its issue of September 30th our contemporary says:—

"There is, of course, a sense in which it may be said that India was "self-governing from millennium to millennium." Before the advent of the British Raj she was governed by Indians, just as before the Mahomedan invasion she was governed by Hindus. But anything even remotely resembling modern democratic institutions as understood and developed in the West was unknown even in the germ. To maintain the contrary is to make a travesty of historical fact and to allow one's sense of proportion to be distorted by political and racial bias."

In an earlier part of the note, the Nestor of Anglo-Indian scribbledom is kind and indulgent enough to assure its readers that "no Englishman who has been at the pains to study Indian history could deny the greatness of India's past or the reality of her civilization." We must be thankful for small mercies. It is a relief to be

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told that Indian culture is a "reality" and not the chimera of a disordered brain. We should not have been surprised, if a student of history of the type represented by the writer had had recourse to that farrago of absurdity. At one time the "orientalist" told us that the ancient Aryas were a nomadic race, with no culture and no higher spirituality, whose religion was nature-worship and whose stock of ethics was constituted by untutored and primitive efforts to propitiate irate and vindictive deities. The advocate of that theory now stands discredited. The spirituality of the ancient Arya is now readily conceded, in fact it is invoked by a few wiseacres for the purpose of driving home to his degenerate descendant the exhortation to remain content with the kingdom of heaven, the obliging Western offering to continue, at the cost of his "spiritual" welfare, to administer the kingdom of the earth for him.

That latter is, in the opinion of a reactionary of a school of thought, the preserve of the autocratic bureaucrat imported from one of the most democratic countries in the civilized world. Let alone the modern Indian, even his remote ancestor cannot be permitted to claim any share in it. What wonder, then, that the self-constituted defender of the Bureaucratic Bill of Rights will not, with impunity, suffer the Indian extremist "to argue *that that civilization and culture possessed even the rudiments of democratic institutions* in the sense in which England possessed them in the time of Simon de Montfort's Parliament" *Oh Tempora! Oh Mores!* How presumptuous and audacious it is to commit this outrage upon the bureaucratic sense of decencey and propriety—what a blow to Buckle's theory that the enervating climate of the orient is not favourable to the growth of virtues and modes of conduct which make for individual and collective self-direction and self-assertion. Of course, our remarks do not apply to all who are called bureaucrats, but only to a few reactionaries among them. We are, however, sorry for the "*Pioneer*". Its position is untenable. The ancient Aryas were the most democratic people in history.

THE VEDA AND POLITICAL FREEDOM.

Take the Veda—their earliest and most revered scripture which they believe to be eternal revelation. The Vedas clearly lay down the law that the king should be invariably elected. In the Atharva Veda we read:—

आत्वागन् राष्ट्रं सह वर्चसो दिहि प्राविशा पतिरेक राद्यहं विराज। सर्वास्त्वा राजन् प्रदिशो हृयन्तु पसद्यो नमस्यो भवेह ॥१॥ अथर्व ३।४।१

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पंच देवीः ॥ वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो विभजा वसूनि ॥२॥ अथर्व ३।४।२

पथ्या रेवती बहुधा विरूपाः सर्वाः संगत्यवशीयस्ते अकन् ॥ तास्त्वा सर्वाः सं विदाना हृयन्तु दशमी मुग्रः सुमना वशेह ॥४॥ अथर्व ३।४।७

ये राजा नो राजकृतः सूता ग्रामण यश्चये ॥
उपस्तीन पर्ण मस्यं त्वं सर्वान् कृण वमितो जनान् ॥७
संवो मनांसि व्रता समाकूतिर्नमामसि ॥
अमीये विव्रतास्थ न तान्वः सं न मयामसि ॥८॥
अथर्व ३।८।५

Unto thee hath come the kingdom; with splendour rise forward (as) lord of the people, sole king, bear thou rule; let all the directions call thee, O king, become thou here, as one waiting for homage.

Thee let the people elect unto kingship thee these five divine directions; rest at the summit of royalty, at the pinnacle; from thence, formidable, share out good things to us.

The wealthy roads, of manifoldly various form, all, assembling, have made wide room for thee; let them all in concord call thee to the tenth (decade of life) abide here, formidable, well-willing. (Atharva Veda III 4—1,2,7.)

They that are kings and electors of the kings, that are charioteers and troop leaders—subjects to me do thou O *Parna*, make all people round about. (Atharva Veda III, 5—7).

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There are also distinct references to the national assembly and the local assembly. The former is called Samiti and the latter Sabha.

In the Atharva Veda (XII, 12) we have the following put in the mouth of the king. He is represented not only as glorifying the political assembly but also as eager to profit by its deliberations.

"In concord may Prajapati's two daughters, Sabha and Samiti, both protect me.

May every man I meet respect and aid me. Fair be my words, O fathers, at the meetings.

We know thy name, O Conference, thy name is interchange of talk. Let all the company who join the conference agree with me.

Of these men seated here I make the splendour and the lore my own.

Indra, make me conspicuous in all this gathered company. Whether your thoughts are turned away or bound and fastened here or there, we draw them hitherward again. Let your mind find rest in me."

Zimmer holds that "Sabha" was the assembly of the villages while "Samiti" denotes the central assembly of the people attended by the king.

POPULAR GOVERNMENT IN THE EPIC PERIOD.

In the Ramayana (Ayodhya-kanda Chapter II) we are told that when king Dasratha desired to consecrate Rama as the Crown Prince, he called a representative assembly consisting of delegates from all the important towns and villages. We read there :—

From town and country, far and near,
He summoned people, prince and peer.

When the assembly met, the king bowed to it and sought its advice in the following words :—

Lieges, approve the words I say
Or point ye out the wiser way
Devise your prudent plan, my mind
Is fondly to this thought inclined,
But men by keen debating move
Some middle course which all approve.

The assembly, then, set to work to discuss the matter. All took part in the discussion.

Peasant and townsman, priest and chief
All met in consultation brief.

Finally the leader of the house thus delivered the verdict.

Do; thou, o King of grace comply
And hear the people's longing cry
And let us on the throne by thee
The lotus-tinted Rama see.

It appears that the voice of the people was not merely an influencing but a decisive factor. A few days after this the king summoned the heir-apparent-elect to his side and thus admonished him.

And, therefore, Rama, hear my rede
And mark my words with duteous heed
This day the people's general voice
Elects thee king of love and choice
....
....
Be thou my son, anointed king
Men's fancy is a fickle thing.

It further appears that this assembly had a permanent habitation. On the death of the king it met automatically and considered the situation. We read in the *Ramayana* :—

The night of sorrow passed away
And rose again the God of day
Then all the twice-born peers of state
Together met for high debate.

They Assembly Hall was centrally situated and was a magnificent structure. Here is a description of how Vashishta, the Prime Minister, went to the Assembly Hal and occupied the Chair of State because the state was kingless.

When Saint Vashishtha, skilled in lore
Of Royal duty, dear to fame
To join the great assembly came.
Girt by disciples ever true
Still nearer to that hall he drew
Resplendent, heavenly to behold
Adorned with wealth of gems and gold
.....
He reached his golden seat o'erlaid
With coverlet of rich brocade
....
As to the hall they bent their course
With car, and elephant, and horse.

In the Mahabharta (Udyoga Parva C 149) we are told that the king Pratipa was compelled by a deputation of the people, against his will and in spite of tearful entreaties on his part, to stop the ceremony of investing his eldest son Devapi with the insignia of crown princedom and to install his younger son in his place. Here are the verses that support this view :—

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अथ कालस्य पर्य्याये वृद्धो नृपति सत्तमः ।
सम्भारान् भिषे कार्ये कारयामास शास्त्रतः ।
मङ्गलार्थानि सर्व्वाणि कारयामास वैधिभुः ॥२१॥
तं ब्राह्मणश्च पृक्षाश्च पौरजा न पदैः सह ।
सर्व्वे निवार यामा सुर्देवापे रभिसेचनम् ॥२२॥
स तच्छ्रुत्वा तु नृपति रभिषेक निवारणम् ।
अधर्म राष्ट्री भवद्राजा पर्य्यशोचत चात्मजम् ॥२३
इयं वदान्यो धर्म्मज्ञः सत्य सन्धश्च सोऽभवत् ।
प्रियः प्रजानां मयि स त्वग दोषेण दूषितः ॥२४॥
दोषाङ्गं पृथिवी पाजं नाभि मन्दन्ति देवताः ।
इति ज्ञत्वा नृपश्रेष्ठं प्रत्यषेधन द्विजर्षभाः ॥२५
(उद्योग पर्व्व १४१ अध्याय)

Yayati could not install his younger son, in supersession of the claims of the elder, until and unless he had satisfied his people as to the reasonableness of the course and obtained their explicit consent. Says the Mahabharat.

वीर ज्ञान पदैरतुष्टै रितुरक्तीना पुरस्कदा ।
अभ्यषिञ्चत् ततः पुरुं राजोचे सुतमात्मनः ॥
(आदि पर्व्व ८१ अध्याय)

SELF-GOVERNMENT IN THE BUDDHIST PERIOD

Professor Rhys Davids tells us that the Sakyas and the Vajjians had republican forms of Government. In the Maha-pariniban Sutta we are told the Vajjians held full and frequent public assemblies and that the Budha blessed their form of Government. Megasthenes, thus, refers to the legislators of India in his time.

The seventh caste consists of those who assist the king in deliberating on public affairs, or assist the officials in the cities which enjoy a democratic government. This class is small in number, but in wisdom and justice excels all the others. From them are chosen their rulers, governors of provinces, deputies, treasurers, generals, admirals, controllers of expenditure and superintendents of agriculture.

DEMOCRACY AT THE ROOT OF INDIA'S SOCIAL INSTITUTIONS.

We have, thus, seen that in all periods of ancient Indian history, democratic forms of Government have taken root in the soil and flourished. Indian society is permeated through and through with the democratic spirit. The Panchayats are still supreme in strata of society unaffected by the currents that have flowed from the West. When a meeting of the *Panchayat* is held, all members of the brotherhood are regarded as being of equal status, from the millionaire down to the peon. The Chowdhri or president of the panchayat is not necessarily a rich man—not unoften a poor man who has acquired influence by serviceableness to his clan adorns that office. All decisions are arrived at either unanimously or by majority of votes and woe betide the man who defies his *Biradri*. In many Indian states, the autocracy of the ruler—if his people are of the same community as he is—is considerably relieved on account of his susceptibility to the sentiments of his brotherhood. The ruler of the premier Indian state in the Punjab was once publicly rebuked by a preacher of the Rajput Sabha for allowing dances of nautch girls in his state. The Maharaja asked pardon at the conclusion of the speech and forthwith issued orders penalising nautches on festive occasions. Examples like this are legion. We do not withhold our sympathy from the *Pioneer* in his sore strait, but cannot help repeating the observation made so often by competent observers that it has become a platitude, that India is better fitted, by reason of its social and religious traditions, for popular government than Western countries with their "classes" and "masses," the "bourgeosie" and the "submerged poor," the "haves" and the "havenots," "bloated capitalism," "syndicalism," "rings," "monopolies" and "plutocratic domination."

THE NATIONALISTS AND THE CONGRESS RESOLUTION

It is a matter for sincere gratification that most of the leading nationalists of Bengal Bombay, Madras and the Punjab, though they opposed Mr. Gandhi's resolution in the Congress, have obeyed the mandate of articulate India and have whole-heartedly joined in the boycott of the new councils. We rejoice at this decision for it is the outward symbol of the birth of a new spirit in

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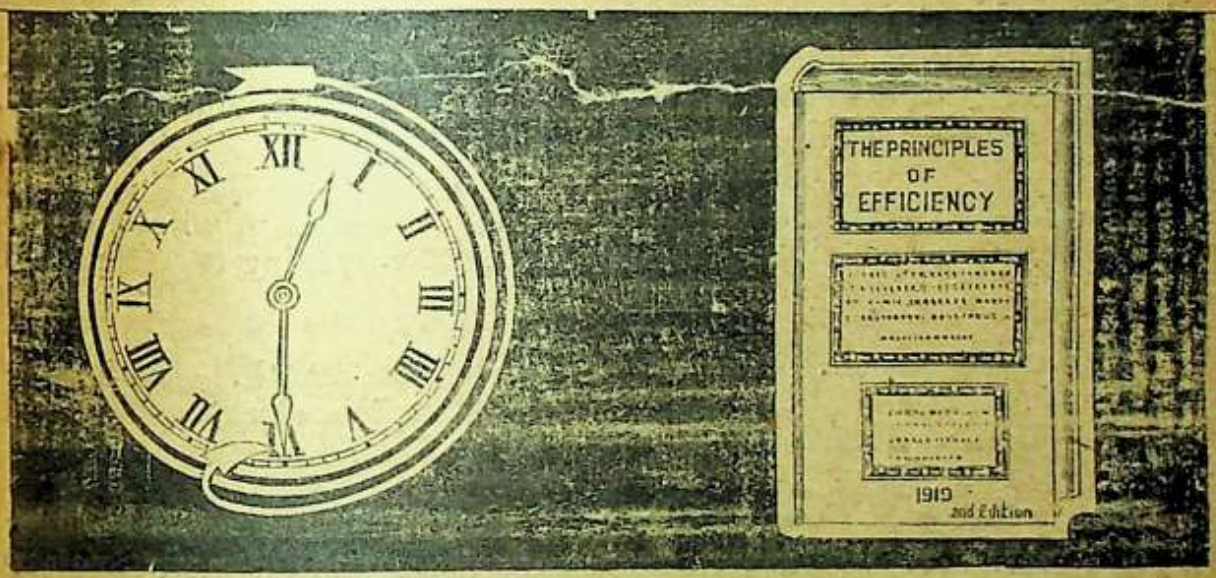

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